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THE
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THIRD SERIES.

VOL. V.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρείων τε καὶ Ἀριστοτιλικήν· ἀλλ' ὅσα ἔρχεται παρ' ἑκάστη τῶν αἰρεσίων τούτων καλῶς, δικαιοσύνην μετὰ εὐσεβοῦς ἐπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπαν τὸ ἙΚΑΕ' ΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

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THE ECLECTIC REVIEW,

FOR JANUARY, 1831.

Art. I. 1. *The Truths of Religion.* By James Douglas, Esq. 8vo. pp. 362. Price 8s. Edinburgh, 1830.

2. *Errors regarding Religion.* By James Douglas, Esq. 8vo. pp. 332. Price 8s. Edinburgh, 1830.

IF there is any one branch of knowledge which, more than every other, demands to be exhibited in a popular form, it is religious knowledge,—that knowledge of religious truths which is equally the concern of every individual, as the most needful for his guidance in the present life, as well as essential to his eternal welfare. This position may be regarded as a truism. Not so, the remark we wish to connect with it; that, of all practical sciences, Religion has suffered the most from being enveloped in the disguise of scholastic systems and a technical dialect, and stands most in need of being simplified and rendered generally intelligible. As we cannot expect this observation to pass unquestioned, and it involves considerations of the greatest moment, we must spend a few minutes in explaining and substantiating a position which may at first sight appear at variance with some obvious facts.

The press teems, it may be said, with religious publications of a popular character, designed for the people, and purchased by the people; and the constant demand, as well as the beneficial results of their circulation, may be thought to prove at once their suitableness and their efficiency. But the constant sale of these works, while it affords a pleasing and satisfactory indication of the number of religious readers, is far from being any proof that religious knowledge is becoming more generally diffused. In the first place, their sale is extensive, more frequently

in proportion to their cheapness, than to their intrinsic excellence; in the next place, their circulation is, for the most part, confined to what is called the religious world; and thirdly, as regards the general character of the religious writings of the present day, they scarcely aim higher than to insinuate into the mind of the reader, under cover of some pleasing fiction, or by means of biographical narrative, pious sentiment of an admonitory or consolatory cast. The works specifically addressed to irreligious persons, aim chiefly at rousing and alarming the conscience: those designed for the devout, generally presuppose in the reader an acquaintance with the truths and received language of theology.

Few are the works adapted to convey a competent knowledge of the truths of Religion to the mass of the people,—that is to say, to those, whether among the privileged or the working classes, who are wholly uninformed upon the subject of theology. There is no deficiency, indeed, of popular treatises upon the Evidences of Christianity. It is remarkable, however, how few of our ablest Christian apologists have shewn themselves to be sound or accomplished divines. Paley has even committed the gross blunder of leaving out theology in his exposition of 'the science which teaches men their duty and the reasons of it.' This delightful writer is not the first architect who has discovered more taste in raising an elevation, than knowledge of the principles of construction, or who has reared a specious edifice upon the sand. He has himself remarked on the absurdity of separating from each other natural and revealed religion; but not less perilous is the absurdity of separating theology, which is the science of religion, from moral philosophy, of which, even according to his own shewing, it must be the foundation, and of making, as he has done, not our relation to the Creator, but our ideas of the Creator, the basis of moral obligation.

The only works that at present occur to us as embracing a popular view of the Doctrines of Religion in their mutual bearing, are, Dr. Gregory's 'Letters,' written with the express view to supply the deficiency to which we are adverting; Mr. Wilberforce's 'Practical View;' and Mr. Gurney's 'Essays on Christianity.' The present Bishop of Chester's admirable volume on 'the Evidence of Christianity as derived from its Nature and Reception,' comprises also, from the line of argument adopted, a view of 'what the religion is,' which is there proved to be true. Of these invaluable works, no one can think more highly than ourselves; and we have pleasure in reflecting that our Journal was the first to award to them respectively the warm commendation which they have obtained from all the friends of truth. We might also refer to Dr. Dwight's Theology, as containing, though in a somewhat voluminous and unmanageable form, a

popular exposition and defence of the Christian doctrine. No one, however, can think that these publications, excellently adapted as they are for their purpose, have adequately filled up the blank in our literature. Upon all other subjects, there has been found room, if not an absolute necessity, for multiplying compendiums, popular treatises, and elementary works. The progress of society is continually introducing modifications and improvements in the nomenclature of science, in the classification of the objects of knowledge, and in the very form of what was once deemed elementary truths. Important changes have also been silently going forward in the sphere of religious opinion. Yet, notwithstanding the vast advances that have been made in Biblical criticism, the accumulated apparatus of sacred literature, and the intellectual revolution which has changed the whole aspect of the world of thought, no attempt has been made to recast the *Elements of Theology* in a form that should meet the wants, and adapt itself to the intelligence of the age. The press is teeming with cabinets of science and libraries of useful knowledge; but religious knowledge is excluded from the popular cyclopædia,—as being something too sacred, or too recondite, or too undefined, to come within its range. One or two awkward attempts have, indeed, been made to conciliate religious readers,—by a *History of the Jews*, and a *History of the Bible*; but these are of a character which leave little room for regret, that the Projectors of such works have not deemed it advisable to intermeddle further with Religion.

Let us confess the fact. Theology is not at present in that state into which it is necessary that the materials of our knowledge should be brought, before they can be advantageously reduced to summaries and compendiums. The truths of religion are certain in themselves, as are all other truths; and to a considerable extent, they are ascertained or demonstrable certainties. But the existence of religious controversy proves that they have not yet passed into general knowledge. Where controversy begins, science ends. The matter in controversy may be not less demonstrable than the established and admitted principles; but its not having gained general assent, shews, that the evidence of its truth has not yet been made sufficiently palpable. Truth does not become knowledge before it has been proved to be truth: till then, it may be said to exist in the crude state of opinion. But, as knowledge advances, controversies are diminished, and the field of opinion becomes proportionably narrowed. The sphere of religious controversy has been materially contracted by the progress of ethical philosophy, the abandonment of scholastic subtleties, the adoption of a sounder logic, and the increased diffusion of scriptural light. Much has been learned, and still more has been unlearned. Whether Theology can ever be wholly extricated

from the disadvantages of controversy, deeply entrenched as religious errors are in the hostile prejudices and sensual inclinations of the human heart, may be questioned. The things of God, we are told, indeed, are cognizable only by a spiritual discernment. On the other hand, the finger of Prophecy points to an era when all shall know the Lord. Without attempting to define the expectations which this intimation might warrant, the history and present state of religious opinion sufficiently authorize us to conclude, that the unhappy diversities of opinion which cast their dark shadows over the Rule of Faith, and obscure the light of Religious Truth, will more and more fade and clear away, and that theology will seem less doubtful, in proportion as it is better understood. 'Many heresies,' as Mr. Douglas remarks, 'consist merely in the exaggeration of some 'particular truth,' and 'spring from an imperfect acquaintance 'with the truth.' As the word of God, the sun of the moral system, rises higher upon us, these differences will 'disappear as 'speedily as the morning mists.'

At present, however, it must be confessed, that the state of theological knowledge among the community at large is, as compared with other sorts of knowledge, at a very low ebb. But it may excite surprise that we should complain of any want of the means of popular information. Are there not, it may be asked, abundance of elementary works of religion—catechisms, confessions, formularies, explanations of the catechism, commentaries on the creed, stories on the catechism, as well as systems, and institutes, and the very 'marrow of Divinity'? We are not disposed to call in question the utility of such works, any more than that of *Pharmacopœias*, *Introductions to Algebra*, and *Propria quæ Maribus*, with all the notes and comments respectively attached to them in order to facilitate the toils of the youthful learner. We merely take leave to observe, that, whatever good purpose they may answer, that of rendering the truths of religion intelligible or attractive, cannot be considered as coming even within the design for which they have been compiled. Of Dr. Watts's first Catechism for children, indeed, we can speak only in terms of the most entire approbation; and against the Church Catechism, it cannot be objected, that it is too recondite: the great objection to it is, that it not only does not teach the way of salvation, but, by ascribing all the fruits of religion to the administration of an external ordinance, supersedes, as Mr. Hurn has remarked, the use of any other doctrines. When we advance beyond these, to the Formularies of the Church, or to the Confession and Catechism of the Westminster Assembly, the deeper we go in theology, the further we recede from every thing popular in phraseology or elementary in form. To understand the full import of the terms employed, as they were de-

signed to be taken, a person must have gone through a course of polemics. No one can really enter into the meaning intended to be conveyed by the phraseology of the Nicene Creed, who has not been initiated into the Homoeousian controversy. No one can be competent to subscribe to the Assembly's Catechism, except so far as he takes it upon trust, who is not armed at all the five points. The mistake of substituting nice distinctions for explanations, mere definitions for axioms, propositions for principles, conclusions for elementary truths, runs through the whole system of teaching to which these formularies belong. That they may have served as a fence against error, we do not deny: that they have aided the interpretation and diffusion of religious truth, we must take leave to regard as very problematical.

There is one elementary work on Christian theology,—strictly speaking, perhaps, but one,—the simplest, the most popular, and the most profound of all theological writings: we speak of the New Testament. Were the English Translation as well adapted to popular use, as the original was to the Christians of Syria, Asia Minor, and Palestine, instead of being modelled on the Vulgate, in a Latinized phraseology, full of barbarous terms and phrases that savour of travestie, more than of translation,—the Apostolic writings would be not only the highest, the only authority in religious doctrine, but the most intelligible and familiar exposition of theological truth. But the very aspect which the sacred volume presents, barbarously cut up into disjointed verses, in capricious disregard of connexion, and even of punctuation, shews that, in former days, it was regarded as a book for reference more than for perusal,—as a text for the divine or commentator, more than as a volume to be put into the hands of every peasant. We have been so long familiarized with this mode of printing the Scriptures, that its impropriety does not strike us. It deserves consideration, however, whether to this circumstance we may not attribute, at least in great measure, the prevalence of that mistaken and dangerous use of the sacred volume, referred to by Mr. Erskine, ‘which selects passages here and there out of Scripture, and accommodates them to its own pleasure, instead of submitting to be guided by the whole scope of Scripture.’ This partial induction has in all ages been a fertile source of error.

To devout readers, the authorized version, with all its defects, wears so consecrated a character, that even the most necessary emendations are regarded with distaste; and phrases that in themselves convey no distinct idea, have acquired, from association, a meaning and force which would not readily attach to a more correct and perspicuous rendering. What is familiar,

seems to be plain; and it is only by distinct attention that the reader is led to the discovery, that words which he knows almost by heart, have never conveyed to him their true and full import. And even when he has been compelled to accept of the explanation furnished by the expositor or the preacher, the obscure phraseology is fondly preferred, because the ear is tuned to its cadence, and it has a place in the memory. And persons accustomed from their youth to hear the Scriptures competently explained, insensibly learn by this means to connect with the most obscure and faulty renderings a tolerably clear and correct sense, if not always that which answers to the true import of the original. Under these circumstances, the authorized version may seem to answer every purpose. But how is it with the mass of readers? We speak of the New Testament only*, and in reference chiefly to those portions of the Apostolic writings in which the truths of Christianity are most distinctly expounded. So far as experience has enabled us to judge, we should say, that our Version is a very inadequate interpretation of the sacred text to the common people, and that, in point of fact, the plainest of writings reads like one of the most obscure and enigmatic of compositions, owing to the false system of translation which prefers the letter above the spirit of the text. Accustomed as most readers are to carry their religious knowledge to the perusal of the Scriptures, rather than to derive their knowledge from the Scriptures, they are not sensible of the extent to which they mingle the interpreter with the learner, and attribute, rather than receive the meaning which the sacred

* It is a remarkable circumstance, that our venerable Translators should have succeeded best in their translation from the more difficult language. Mr. Douglas remarks, that 'both the language and the thoughts of the time were well adapted to enter into the spirit of the Hebrew writings.' And the Translator of Bishop Lowth's Lectures remarks, in his preface, that 'so happily does the simple genius of the Hebrew language accord with our own, and so completely, so minutely does our common translation represent the style and character of the Hebrew writings, that no person who is conversant with it can be at a loss in applying all the criticisms of the Author.' The resemblance of the Hebrew language to the English must, however, be regarded as a mere learned fancy. Bishop Lowth himself insists upon their essential difference as rendering the task of translation peculiarly difficult, seven words in the Hebrew frequently requiring one and twenty in the English. The fact is, our Translators, in rendering from the Hebrew, were compelled to give a less servile, and therefore a more spirited as well as more intelligible version, than in translating from the Greek; and any one who compares the Public Version with Ainsworth's Translation, will see how widely they have deviated from a bald and literal rendering of the Hebrew.

text suggests. To what else can be owing the discrepancies of interpretation which are the opprobrium of our Biblical commentators?

We are not so sanguine as to imagine that any translation of the New Testament could be executed, which should totally supersede the auxiliary use of note and comment. But to what end have been directed all the labours of our Biblical critics and expositors during the past two hundred years, if the verbal meaning of the inspired writers is not now more satisfactorily ascertained, than it was in the days of King James? Now the only way in which the common people can reap any benefit from the advancement of Biblical criticism, is by having the results consolidated, as it were, in a revised text and perspicuous translation, which shall reflect more clearly the scope and spirit of the inspired original. The legitimate end in which all criticism should terminate, would seem to be, the improvement, so far as regards accuracy and perspicuity, of the sacred document which, to millions, is the representative of the original text. It has been said, that every translation is a commentary; and it may be as truly said, that every commentary is only a more diffuse translation; but the less diffuse the better; and in proportion as the accurate meaning of the text is ascertained, and, being ascertained, is unequivocally fixed in the vernacular translation, the necessity for the awkward expedients of paraphrase and commentary will be lessened, and the Scripture become its own interpreter.

It is our firm belief, that the most incorrect and faulty version of the Scriptures that was ever executed, in any language, has been found an available and efficient vehicle of saving truth. We shall not therefore, we hope, be suspected of laying too much stress upon idiomatic accuracy, or the mere graces of diction in Biblical translations. But viewing the New Testament as the primary instrument of diffusing religious knowledge, we cannot but regard any obscurity or uncertainty in the public version as a serious obstruction to the spread of truth. Few persons will now, we imagine, be of the opinion of John Canne, that 'it is necessary to preserve the letter entire, how inconvenient, yea, how absurd soever and harsh it may seem to men's carnal reason, because the foolishness of God is wiser than men.' The same mode of reasoning would have served as well in favour of locking up the letter in a learned language. The proper answer would be, that the foolishness of translation is a very unbecoming mode of exhibiting inspired wisdom, and that bad English can never truly represent good Greek.

We have dwelt the longer upon this point, because from the ambiguities and technicalities of our Authorized Version has flowed, as we think, much of that logomachy which has been the

bane of theology. How much has been written to impugn or to justify particular modes of expression, in the statement of Scriptural doctrine, when, perhaps, a competent and unprejudiced reference to the inspired text would have shewn, that both parties were in the right, or both in the wrong; that they were contending for a distinction without a difference, or contending for expressions unsanctioned by the original! How much time is occupied in public discourses, and not unnecessarily, in the exposition of mere phraseology, rather than of the truth it conveys! And where this mode of exposition is neglected, what mistaken glosses are substituted for the sense of Scripture! 'Many of the terms of divinity', Mr. Douglas remarks, 'still seem associated with the gloom of the dark ages, instead of being taken, in their freshness and purity, from the Scriptures.' But the adoption of these terms of divinity by our Translators, has been one main source of the technical language of divinity, which, in the nineteenth century, is made to speak the dialect of the sixteenth. No fault*, perhaps, is chargeable on our Translators, who well performed their task, and produced the best Version that had at that time been given to the world. We fully admit, too, with Mr. Douglas, that,

'To determine the principal points of religion, our English Bible affords every requisite aid. No translation was ever executed with more spirit than the standard version of England. It was done when the English language, as far as prose is concerned, was in the moment of projection, ready to run into any mould that should be given to it. . . . Of late, much has been done with respect to minute criticism, but the larger grasp of mind is wanting. New translations surpass the standard version in detached parts, but come widely short of it as a whole; and it is by its spirit as a whole, by the tone of its sentiments and general train of its thoughts, that the truths of the Bible are most clearly discerned and most fully proved.

'A new race of commentators is required to throw light, not on the letter, but on the spirit of works, whether sacred or profane; to search after the inward mould which gives the outward appearance its peculiar form; to seek for the hidden fire of life which, though unseen itself, is yet felt in the warmth it communicates to every part. . . . In the sacred writers, new and undiscovered treasures are yet awaiting the explorer. The dry bones, as in the Valley of Vision, will be clad with flesh, and covered with life; the genius of every sacred writer will be resuscitated; and the peculiar point of view will be gained,

* There is reason, however, for regret, as has been shewn by a learned Writer, that the later English Translators did not trust more to Tyndal's learning and judgement in several instances where his Translation gives the genuine meaning of the Hebrew, and that they did not evince the same anxiety to get rid of all 'juggling terms', and to leave as few words uninterpreted for the ignorant as possible.

from which objects were contemplated, and according to which they received their colouring and their shading, their prominence and their distance.' *Truths, &c.* pp. 89—92.

In Mr. Douglas's canons of Biblical criticism, we should not, perhaps, entirely coincide; although we quite agree with him in thinking, that the spirit and scope of Scripture have been too much overlooked by those commentators who have busied themselves with minute criticisms on the text. But surely, our aim in searching after the hidden spirit of Scripture, ought to be, to give the more distinctness and force to the expression of its letter, by which alone the true meaning can be conveyed. The inferiority of new translations to the standard version, in whatever way we may account for the failure, furnishes no sufficient reason that the attempt should be abandoned, which, if successful in detached parts, cannot be impracticable in all. One reason of past failures, Mr. Erskine himself adverts to. Those who have undertaken the task, have generally been men more versed in philological learning than in the philosophy of criticism, and have therefore proved themselves better scholars than interpreters. But the main reason has been, that Translators have generally aimed more at theological precision than at perspicuity, and have sought to produce a version verbally correct, rather than idiomatic and expressive. Their object has been to satisfy the critic, or to please the theologian, rather than to interpret for the vulgar reader. It is not so much for persons well instructed in religion that a more intelligible and popular version is demanded, but for the benefit of the thousands who stand in need of that elementary instruction in the truths of religion which is best obtained from the inspired document itself. How seldom has the task of translation been undertaken with a specific reference to this most important object!

Among uninspired compositions, that which contains, perhaps, the best explanation of the Christian religion, adapted to all classes of readers, and, by its admirable exposition of the Scripture doctrines, putting to the blush all theological systems, is—'the Pilgrim's Progress.' We rejoice that this work is beginning to be more generally regarded in its true light. The Quarterly Reviewers, in a recent article, have done themselves credit, by bearing their testimony to the extraordinary merit of this exquisite parable, and the genius of its gifted Author, who has been aptly styled, 'the Apostle of the people.' 'The work,' they justly remark, 'is not of a controversial character; it might be perused without offence by sober-minded Christians of all persuasions; and we all know that it is read universally, and has been translated into many languages.' Thousands read it for

entertainment, who concern themselves little about its Theology ; but it is scarcely possible for the most careless reader to avoid acquiring from it, religious information of the most valuable kind, and which he would probably have imbibed in no other shape. Next to Bunyan, Defoe may, perhaps, be regarded as the most popular of our religious, or the most religious of our popular writers. Few men ever wrote so much so well ; yet, had he written less, posterity would probably have gained more from his genius and knowledge. No writer of the present day has done more to render theological knowledge popularly accessible and attractive, than Mrs. More : the value of her works in this respect has not, perhaps, been adequately appreciated. Their desultory and didactic character, however, does not allow of our regarding them as adapted to convey a very distinct idea of the Christian theology.

In all sciences, a sound inductive philosophy must precede and pave the way for the familiar exposition of its principles ; and the simplification of knowledge is the last result. The Christian theology was originally the most simple and popular thing in the world, within the grasp of the humblest intellect, and propounded with the utmost plainness of speech. But, implicated as it has become in doubtful disputations, corrupted by false glosses, and obscured by misconception, the doctrine of the Bible has required to be re-discovered ; and it is only of late that the Christian world have been led to embrace the salutary conviction, that Christianity can be learned only from the Scriptures, and must be studied in the document which contains it. But to re-produce it in its primitive genuineness, fresh drawn from the Scriptures, is an achievement not to be accomplished at once, or by any single mind. Nor could such a Reformed Theology hope to become immediately popular, since there is not an existing symbol, confession, or formula of religious credence, that would not be swept away by its reception ; not a system or body of divinity that would not become stale and unprofitable. What cannot be accomplished at once, we may hope to see gradually effected, however, by the combined and successful exertions of the pious and gifted men who are destined to be the honoured instruments of preparing the way for so auspicious a revolution. Among these, we have no hesitation in ranking high the present Writer, whose volumes we cannot but regard as better adapted to promote the advancement of sound religious knowledge, of true theological science, than any publication which has yet come before us. Although of a character more philosophical than popular, they will shew the way to other writers of less original and comprehensive views, but who may be equally useful in following out his indications.

'The use of reason in religion and philosophy,' remarks Mr. Douglas, 'is the same. As, without facts, we can gain no knowledge of nature, so, without inspired truths, which are God's statement of facts either future or invisible, we can make no discoveries in religion. The use of reason, therefore, is to enable us to become intelligent listeners to the Divine voice, and to open out to us the scope and purport of the inspired oracles. When we understand whatever has been affirmed by the prophets and the apostles, we have reached the ultimate limits of religious knowledge. This, and not the addition of our own speculations, is the end of all rational inquiry with respect to Revelation. . . . We must place ourselves in the point of view from which the Bible contemplates surrounding objects, that we may see all things in the clear light of revelation. We must feel, as well as think with the inspired writers, and, entering into their sentiments and reasonings, be carried along with the main stream of their argument, till we arrive at all their conclusions, and find their thoughts possessing our minds, and their very words rising to our lips. Thus shall we be cast into the mould of Divine Revelation, and take the stamp of its godlike and immortal image. And as, at the revival of letters, it was the ambition of the Ciceronians to write upon all occasions like Cicero, clothing whatever they had to advance with his turn of thought and mode of expression; so, in taking the Bible to be our guide to sacred truth, we may enter with equal clearness into the Divine thoughts, and make it the standard of our judgement and feeling, even in things remotely connected with Revelation; bearing its tone of sentiment upon our hearts, like a strain of music, which blends with the imagination long after the instrument is silent.' . . . *Errors, &c.* pp. 176, 7.

'Though the heart is the original cause of all departures from the faith, and the place where unbelief has its chief seat, yet, an intellectual process is also necessary, by which the peculiar doctrines of Christianity may be explained away, and by which an erroneous system of religion may be formed, more palatable to the corrupt inclinations of fallen man, than the uncompromising purity of the gospel. The intellectual process by which a false religion is shaped out, is the very same by which a false system of philosophy is formed. In both cases, our errors proceed from pre-conceived opinions or partial induction. *Genuine and inductive philosophy is the true cure of both.* Let truth be impartially and universally sought; let all dogmas founded upon ignorance, and the presumptuous conjectures of *a priori* reasoning, be discarded; and proportioning our belief to the degree of evidence which in every case is presented to us, false systems of divinity will disappear with vain theories in philosophy, and we shall behold, with child-like and teachable minds, the wisdom of God manifest alike in his word and in his works.' *Ib.* pp. 196, 7.

Mr. Douglas does not mean to deny, that systematic theology has its use; and that it requires to be reformed, rather than altogether superseded. He points out very forcibly, the opposite danger to which the religious world are at this moment particularly exposed, of imbibing the listless, superficial turn of mind too characteristic of this busy age, and of mistaking for an en-

lightened emancipation from the shackles of scholastic forms, what proceeds simply from an aversion to severe thought.

‘The present age exults in its freedom from the trammels of ancient authority, but is more quick-sighted to discover the blemishes, than the excellencies of its predecessors. The systems of artificial theology have their uses, as well as their disadvantages. They indeed exaggerated and displaced several Scriptural truths, and gave to others a speculative air, rather than their true and practical bearing; but they had a great superiority over the partial induction not unfrequent in our time, which selects passages here and there out of Scripture, and accommodates them to its own pleasure, instead of submitting to be guided by the whole scope of Scripture. On the contrary, the artificial systems excelled in fulness. It was not a portion, but the whole of Scripture, that they brought into their method; and every doctrine had a place in their arrangement, though these doctrines might have been more simply and scripturally expressed, and have observed more exactly the natural order of the Bible. The only advantage of giving up these ancient bodies of divinity, is, that they should make way for the study of the Scriptures as a whole, and that we should drink the waters of life more freshly from their fountain. But they had better have been retained, if nothing was to succeed them, but the detached and scattered study of the Scriptures in detail, and the collection of a few picked and favourite texts to support some particular dogma.

‘The great danger now is, that many truths should be omitted, and one or two topics should be insisted on in the forgetfulness of all the rest; and that, to occupy the blank thus occasioned, these few topics should be stretched far beyond their just dimensions; as, in the old maps of Africa, the names of a few insignificant tribes on the coast were made the denominations of mighty empires, and concealed the map-maker’s ignorance of that unknown continent, by stretching far beyond their proper bounds into the interior of the country. These, however, are the evils of a state of transition. In the great change which has taken place, the old authority is discarded, before the new authority is properly recognized. It is necessary to have some system. The law of continuity prevails everywhere; and if, in throwing off the artificial systems of theology, we do not follow the natural system of the Scriptures, we shall unawares follow a system of our own, and that in all probability a very pitiful one.’ *Errors, &c.* pp. 281—3.

The two perfections which a system should combine, are simplicity and completeness. That which Mr. Douglas has adopted in his exposition of the *Truths of Religion*, must be allowed to have at all events the first requisite. The volume is divided into eight books or parts. The first two of these treat of the *Evidences of Religion* and the *Genius of the Scriptures*. The titles of the other six are:—*Fall of Man*. *Divinity of Christ*. *The Atonement*. *Justification*. *Sanctification*. *Heaven*. To complete the outline, the *Errors regarding Religion* are, in the second volume, classified under the following heads: I. *Polytheism and Pantheism*. II. *Early Corruptions of Christianity*.

III. Popery. IV. Mysticism. V. Heresies after the Reformation. VI. Infidelity. VII. Present state of Errors. A concluding chapter is entitled, 'Universal Christianity.'

This two-fold division of the subjects included in Theology, into Truths and Errors, is not less philosophical than practically useful. Adopting an expression of Bacon, Mr. Douglas says: 'Thus we complete the *intellectual globe*, when we add 'the darkened to the enlightened hemisphere of thought.' His secondary division is also founded upon a sound analysis. The principles of Morality and Religion, it is remarked, are few and simple. After all the systems and disputes of ethical philosophy, the Great Teacher has comprised the essence of Morality in one sentence, "Thou shalt love thy neighbour as thyself." In like manner, Natural Religion is summed up in, "Thou shalt love the Lord thy God with all thy heart." This is not the 'natural religion' of our philosophers, into which the principle of love to the Creator does not enter; but on these two commandments hang, 'not only the law and the prophets, but the 'religion, as far as reason can discover, of all intelligent natures, 'of angels as well as of men.'

It is the fundamental error of all definitions of natural theology, and of all treatises upon the subject, that the Being and Attributes of God are proposed as the topic of philosophical inquiry, which can be no part of religion, but implies a state of irreligion;—as if to find a Deity were the first of a series of moral problems! Such philosophers hardly go far enough back: they should begin with proving their own existence; and, by analysing their own consciousness, they might possibly discover a better evidence of the being of a God, than can be deduced from the most sagacious *à priori* reasonings. The existence of a creature involves of necessity his relation to his Creator; and upon this, the eternal obligations of natural religion are founded. 'God' is a word conveying the idea of relation, the idea is strictly relative, as truly as the words 'father' and 'child.' That is not religion of any kind, which consists in abstract speculation. Natural religion consists in perfect love and loyalty to the Fountain of life and happiness. This is the creed of reason. But, because this has ceased to be the actual religion of human nature, and is no longer natural to him as a fallen being, a religion fitted for man, must adapt itself to his *unnatural* relation to his Maker, and provide for his necessities as feeble, erring, and guilty. Hence, the necessity of a corresponding addition to the few and simple tenets of the creed of reason. 'A revelation adapted to man, while it includes in itself natural religion, must provide both an atonement or expiation for guilt, and also the means of changing 'and renovating our sinful nature.' The science of natural

theology (much abused phrase!) has been supposed to afford ground for concluding that such a revelation would be vouchsafed. Accordingly, learned divines have amused themselves with demonstrating, that a Divine revelation is possible, that it is expedient, that it might reasonably be expected, and so forth. In all this philosophical trifling, there is neither science nor theology. In the absence of revelation, the creed of fallen reason is, that 'the Gods are angry', and that man must do or suffer something to turn away their displeasure. Superstition, in its various modifications, and atheism, the desperate alternative, which is the suicide of man's moral nature, divided the ancient world. That a Revelation of mercy would be vouchsafed, reason did never, could never anticipate; and when it was made, it was in opposition to every previous notion and all the speculations of reason. 'The Son of Man is come to seek and to save that which was lost,' was to the Jews a stumbling-block, and to the Greeks foolishness. To talk of Revelation in the abstract as a possibility, is to endeavour to ascertain a fact by the rules of Algebra. Had theological systems been framed with any view to the instruction of the common people, these absurdities would never have found a place in them. It would never have been deemed a philosophical mode of teaching Religion, to lay its basis in suppositions, instead of in facts, and to place the pupil in a state of imaginary uncertainty and moral destitution, artificially divested of his religious knowledge and consciousness, as a preparative for his being initiated into the mysteries of Christianity. It is in this way that theological colleges have bred sceptics, orthodoxly trained to infidelity.

We would not quarrel about terms. The phrases, natural religion and natural theology, though equivocal, and therefore adapted to mislead, are in themselves innocent, and may be used in a good sense. We find Mr. Douglas himself employing the former phrase in different acceptations, and in one place with doubtful propriety*. 'The two points which natural religion 'establishes', he says, 'are, the existence of a Deity, and the 'existence of the soul after death.' But, by natural religion here, he means, 'the aptitude of the soul to believe in both 'these tenets', as 'evidenced by consciousness and conscience', together with the belief derived from obscure universal tradition, which may be considered as the organic remains of primeval Revelation. This faint ray of heavenly light only served, however, to shew and deepen the darkness. In what relation

* He elsewhere remarks (p. 234): 'What is called natural religion is found to have no place in nature, at least in the nature of this world.'

man at present stands to his Maker, and what is the *condition* of his existence after death, are inquiries to which reason and conscience could return no answer.

‘ It is only from a disclosure of the Divine mind, that we can obtain the knowledge of which we stand in need ; and it requires Revelation to lift up the veil, and present the future and the invisible to the mind. A single sentence inspired by God, is of more avail than the conjectures of the highest understandings for thousands of years ; and the pre-intimations of conscience, though vague and uncertain, as referring to an unknown Judge and Tribunal, assume shape and certainty from Revelation. Hence, no system of natural theology has ever prevailed, or ever been practised, entirely separated from Revelation either real or pretended. Men have never thought of reasoning out a religion solely by the strength of their own faculties. The theists of antiquity appealed to tradition ; and the world in general, receiving with small interest the conjectures of philosophy and the researches of reason, but listening with credulous respect to every pretender to Revelation, have always looked to some system which was supposed to be of Divine origin ; well knowing that it was from God alone that they could expect light in the midst of their palpable darkness.

‘ It was an objection frequently brought forward by infidels, that amid so many pretences to revelation, it was difficult to discover the true one. But the contrary is the fact. Christianity, without offering any one of its innumerable proofs, might be shewn to be true by the method of exhaustion. It is proved that God exists ; and that he calls upon man to be attentive to His existence ; that this call has reference not merely to the present state, but far more to the unseen world, where the soul shall live for ever in the more manifest presence of his Creator. But, though the knowledge of God and of immortality be above all others the most important and imperative, yet, it is the subject on which nature and reason furnish us with the fewest data applicable to our present condition. It might be shewn at length, that though the largest and most powerful minds of the human race have exhausted themselves on this subject, they have come to no stable conclusion, but have added the utmost perplexity to our previous uncertainty ; and that the philosophy of Greece, unable to discover a true principle, and inextricably involved in a false one, strove in vain to disentangle itself from the meshes which itself had woven, and left religion in a more deplorable state than it had found it. Again, it might be shewn, that if reason had done little for mankind, excepting Christianity, all professed revelations had done still less : that they rested upon no evidence whatever, and that, far from distracting the attention, they could not bring forward any claim to the consideration of reason. That all the ancient religions had their beginning concealed in the darkness of antiquity ; that their votaries founded their belief solely on the previous belief of others. That, far from resting on any argument, they included in themselves the history of their origin, and could be traced without difficulty to the workings of imagination, gradually shaping out a visionary world, and adding the reveries of one generation to those of another. Further, that the religions of Boudh

and of Zoroaster, though of later origin, could not designate and ascertain their founders; and that Mahommedanism, which was borrowed entirely, in its leading doctrines, from the Jews, was ignorant of the sacred books of which it professed itself to be a supplement, and that Mahomet had no other pretensions to inspiration (for arguments they cannot be called) than the beauty of his style, and the sharpness of his sword.

‘Hence, Christianity is without a rival, and the often reiterated infidel objection from the number of conflicting religions in the world, comes to nothing. It is not here, as among the shields of Numa, where that which was said to be derived from heaven, was undistinguishable from those which were fabricated upon earth. Christianity alone is founded upon argument; it is the only rest for the mind; which alone can dispel its darkness, quiet its fears, and satisfy its longings. Nor is there any choice between it and the most absolute scepticism. All other creeds but the Koran rest merely upon their antiquity; and the Koran, upon the purity of its Arabic, and the victories of its champions.’

Truths, &c. pp. 27—30.

Christianity is thus shewn to be the only religion that can possibly be true. But if natural religion, as it is termed, is capable of performing any efficient service, it must be, not merely by affording a presumption in favour of the *truth* of Revelation, but by demonstrating its *necessity*, from the condition of man as “without strength,” “without excuse,” and “without hope.”* St. Paul appeals to the proof of the invisible perfections of the Godhead furnished by the things that are made,—but for what purpose? To establish a hypothetical probability? To illustrate the nature, and attributes, and operations of the Supreme Being? No such thing, but to *convince the world of sin*. In the existence of sin originate the wants of the conscience, the blind feeling after God, the yearning of the creation. A consciousness of sin lies at the foundation of all religions, true or false,—except Deism, which is an attempt to annihilate sin, without, like atheism, denying a First Cause. If we say that we have no sin, we say in effect, “There is no God;” we at least impeach his truth (ψευδην ποιοῦμεν αὐτόν), and deny all Revelation. All systems of divinity, then, must be radically defective and fallacious, which do not commence with that which is the foundation of religion, deep-laid in the human conscience, and attested by the universal evidence of reason and fact.

Mr. Douglas does begin, where the child and the philosopher must alike begin,—although this is the repelling point of theology, the essence of all that is offensive in every true system, the great heresy in the world’s esteem,—to palliate, smooth over, and accommodate which the Arminian divinity was invented,—with the guilt of sin, and the sinfulness of all. ‘But man,’ he remarks,

* Rom. v. 6. Rom. i. 20. Eph. ii. 12.

'is not only guilty: he derives his guilt and his errors from those from whom he derives his life.' A second stumbling-block. Yet, it is simply, like the former, a fact; and true philosophy has to do with facts only, not with the unknown reasons of them. Theology is staked upon the certainty of these facts, and cannot proceed another step till they are admitted. What then is the real state of the case?

'The vices and the ignorance of mankind are hereditary and national, as well as personal; and the characters of men depend in no small degree upon their parents and their country. No individual stands separate: his character is moulded by that of the generation in which he lives. That generation derives its colour from the preceding ones, till we arrive at the fountain of all these moral impressions and changes, by ascending to the protoplasts and heads of the human race. This second anomaly in the human condition demands a second provision, in a revelation which provides for human nature such as it actually exists, and leads us to a new head of the renovated portion of our race,—the Messiah, the Father of the everlasting age, and the Founder of a new moral world.

'Hence, religion consists, first, in the belief of our fall in Adam; secondly, of our new dependence on a Divine head, that we may cease from the creature, and trust to the Creator; thirdly, of a Divine expiation of our guilt; fourthly, of the method by which our guilt is removed; fifthly, of the process by which our will and our nature are changed into a similitude to the Divine; and sixthly, of the way in which this Divinely renovated nature is elevated to the society of all God-like beings, and brought into the immediate presence and communion of the Father of spirits. In this brief enumeration are included all the leading truths of Religion.'—*Truths, &c.* pp. 4, 5.

This is our Author's system. His six points may be thus stated:—I believe in the corruption of human nature and the guilt of sin,—in opposition to the ancient atheists and modern infidels. I believe in the divinity of Christ, the Image of the Invisible God,—in opposition to the *soi-disant* Unitarian. I believe in the atonement, in the propitiatory efficacy of the sacrifice of Christ, by which the Divine Justice is reconciled to man,—in opposition to all other schemes of piacular satisfaction, pagan or papal, and the no-scheme of the Socinian. I believe in the free forgiveness of sins, on believing in Christ and embracing His atonement by repentance,—in opposition to all schemes of self-justification. I believe in the regenerating and sanctifying influences of the Holy Spirit, by which we are made partakers of the Divine nature derived from Christ. I believe in the world to come, and the life everlasting.

No Christian can say that one of these points is non-essential, or that any additional one is necessary to salvation. Yet, compare this Scriptural creed with our received symbols,—with what is improperly called the Apostles' Creed, itself,—and their defi-

ciency will be glaringly apparent. 'On the two fundamental 'doctrines of Revelation,' remarks Mr. Riland*, 'original sin 'and the atonement, that indefinite and ill-assorted compend of 'the Gospel maintains a deep and dead silence.' So far is either this creed or the Nicene from distinctly connecting the Atonement with the death of Christ, that 'the forgiveness of sins 'is mentioned in absolute disjunction from his death,' and is, in the latter creed, vaguely imputed to the initiatory ordinance of his Church. The Athanasian Creed contains absolutely nothing upon these fundamental articles, but is justly characterized by Mr. Riland, as 'a dry, abstract, unapplied series of positions 'about the Trinity.' Hence, he adds, 'we have Athanasians 'who write in defence of their creed, yet jealous of the scheme 'of justification by faith in Christ, and opposing the doctrine of 'the influences of the Spirit.' The objections against these creeds, having generally been urged by dissidents from the Established Church, or by disbelievers in the doctrines which they were doubtless intended to uphold, have never been suffered to have their due weight. But we are not casting stones against the Church. We merely wish to point out the errors into which all churches and schools of theology have more or less fallen, as regards the proper mode of exhibiting the scriptural doctrines. It is not by such creeds that Christianity can be either taught to the common people, or forced upon the inquiring. By what they omit, they misrepresent the Christian Faith far more than they explain it; and, in the eyes of the people, seem to countenance the rejection of doctrines not included in the summaries expressly enjoined on their belief.

Having brought the reader to the threshold of Mr. Douglas's system of Religious Truth, we have fulfilled our office, and have only to entreat him to enter and explore for himself its architecture and proportions. We have said enough to shew how highly we estimate the service which the Author has, in these volumes, rendered to the cause of Scriptural Truth; and he is too well known and too justly appreciated, to stand in need of any critical testimonial from us. We consider his writings as a most salutary antidote to the crude and shallow theology, the confused views, and the floating fanaticism of the present day. The second volume, on the Errors regarding Religion, comprises a masterly philosophical analysis of heresy in its various forms, and might be styled the Natural History of Religious Error. Our limits restrain us from adverting more particularly to its contents, but we cannot refrain from transcribing a paragraph from the chapter on the present state of Errors, in which the Writer ad-

* Riland "on Church Reform," pp. 159—166.

verts to the aberrations of Mr. Erskine and his friends, in a spirit of wisdom and kindness which is worthy of him.

‘As a vague representation of the Divine character and the Divine law, gives rise to Antinomianism, so, a confused view of the gospel gives rise to many unscriptural errors respecting the entrance of the way of life. The gospel, as it comes pure from the mouth of God, is most remarkable for its divine simplicity. Its whole tenor consists in the command, “Believe and live.” And if it be asked, what is it that we must believe? the answer is short and plain. Believe that “God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” This, however, is too simple a salvation for the taste of men; they are always tempted either to add to it, or to refine upon it. The gospel is infinitely free. But it is not free enough in the opinion of some, and it is too free in the opinion of others. The last seek to guard and fence the divine declarations, lest they should mislead the unwary, and, instead of the simple trust and belief in the gospel, give us subtle distinctions and varieties of faith, that savour more of the ingenuity of casuistry, than of the truth of Scripture. The first, who refine upon the simplicity of the gospel, inform us, that it is a mistake to think that we can be saved by believing the gospel. No, we can only be saved by the gospel believed. Such are the follies into which men run, who proclaim themselves the only true disciples of the Saviour, who think they are the people, and that wisdom shall die with them, and who yet look with more abhorrence on a blood pudding than on the Sabellian heresy, and consider the desecration of the Lord’s day a noble confession of Christian faith and freedom, and a testimony to the truth worthy of the primitive martyrs. Others maintain that we are all pardoned; but that, if we do not believe in this universal pardon, for which there is no other evidence than two or three mis-translations of Scripture, we shall be eternally punished, as well as everlastingly pardoned. The individuals who hold these and other pernicious doctrines, were more likely, a few years ago, to be extensively useful than almost any other individuals. “Let him that thinketh he standeth, take heed lest he fall;” and let all who have the interests of religion and humanity at heart, be earnest in their prayers, that all Christians, and that young converts especially, may be preserved from the many errors which so easily beset them, and that the Divine Spirit may bring back again into the truth, the individuals above alluded to, that they may be delivered from the snare into which they have fallen; and then few will be better able to refute, and none will be more eager to deplore their own hurtful heresies, than themselves.’—*Errors, &c.* pp. 287—9.

Some admirable remarks upon Faith, occur in the chapter on Justification, in the first volume. We shall cite them as a characteristic specimen of the felicitous clearness of ideas and condensed force of expression, which give to Mr. Douglas’s pages their peculiar charm.

‘The only real difficulty respecting faith, is a moral difficulty. *The mind of man is never truly of any opinion which contradicts the bias of*

his will. Hence the necessity of the influence of the Holy Spirit to work in us "to will" as well as "to do." On subjects which are indifferent, belief necessarily flows from truth; but the mind easily withdraws its attention from the truths which are disagreeable to it; and we are not surprised at any one for entertaining an opinion contrary to the plainest and most forcible arguments, when we know that his inclination and his interest draw him in an opposite direction.

'If it were not for this, it would be needless to insist upon faith at all; conviction would be inevitable as soon as "the truth as it is in Jesus" was placed before the mind. But when we believe in Christ, we believe against the stream and tendency of our fallen nature. This is the reason why not only the truth is placed before us, but we are commanded and exhorted by the strongest motive to believe it, and why the penalty of unbelief is so distinctly presented before our view. . . .

'The gospel scheme bears that eminently divine stamp of simplicity and apparent weakness in the means, and multiplicity and unmeasurable grandeur in the results. Belief, an act upon which, from its frequency, we scarcely reflect, so rapidly does it pass across our consciousness, but by successive repetitions of which we arrive at all truth—becomes the humble and in itself the inadequate, but, by the power of the Divine Spirit, the mighty instrument of a change, the magnitude of which eternity alone can discover. He who believes, believes to the end; and the acts of faith, though minute, are yet many. *He who believes must be for ever choosing between the visible and the invisible*,—preferring the future to the present, and postponing that world which is visibly spread around him to that larger sphere of existence which the Scriptures hold out to him, but which lies dim and shadowy, unpeopled by present interests, and unshaped by our earthly imaginations. "This is the victory that overcometh the world, even our faith." By the faith of Jesus "we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal;" and thus, to us faith becomes the "substance of things hoped for, the evidence of things not seen."—*Truths, &c.* pp. 264—268.

These volumes are not designed for cursory and unreflecting perusal: they are fitted for the library and the closet, and deserve to be studied by every Christian who wishes to understand his religion. We are almost afraid that the singular limpidness of the style will deceive the superficial reader as to the depth of the current; and that he will miss the thoughts which lie concealed under a transparent diction. There was this advantage attaching to the laboured and rugged periods of older writers, that you had some trouble in construing their meaning, but you could not go away without it. Mr. Douglas must submit to be read, and loudly or languidly commended, by a multitude of well-meaning persons who will not give themselves the trouble to fix their attention upon his thoughts long enough to understand them. His volumes will be pronounced 'highly interesting' and 'talented'; and the topics he has treated, will be

admitted to be 'very important:' such is the criticism of the day. We cannot, however, but cherish the hope, that there are minds which will respond to the notes which he has struck. Among the most auspicious omens of the times, we must regard the appearance of such truly philosophical theologians as the present Writer, and one with whom, if he is not to be identified, he is worthy of being associated, the Author of the *Natural History of Enthusiasm*; and we may add, such writers as the learned Professor of Political Economy at Oxford, notwithstanding that his theological opinions upon some points are far less entirely accordant with our own. Dr. Whately's "Essays" point out the true way in which the Scriptures must be studied, in order to lead us back to the simplicity of the Christian doctrine.

These are not times in which it will do for ministers and teachers of religion to jog on in the sheep-track of academic orthodoxy. 'An inevitable change is coming over the world. New powers are brought into existence. Whatever is old and established, is of itself already worn out, and will have little strength to contend with the recent and hostile energies which it must speedily encounter.' Such is the note, not of alarm, but of *reveilée* which the present Writer has sounded. Religion has nothing to fear but from her ministers and guardians.

'All things,' he adds, 'are favourable for the spread of infidelity, and if so, for Christianity also; for infidelity has no substance or vitality in itself, and Christianity is the only system which can be established on its ruins. Thus, whatever is gained for knowledge, is gained for Christianity.' *Errors*, p. 275.

There is nothing to alarm us in the spread of infidelity: it ought to be looked for. It is the unavoidable effect of that spread of knowledge which dispels the darkness of superstition, lays open to the day the refuges of lies, and, by destroying false religions, leaves no alternative but either to embrace the Truth as it is in Christ, or openly to reject Christianity. Infidelity is now 'swallowing up other errors:' its office is that of the ichneumon, the vulture, and the crane. It has ever been a pioneer to true religion. But, although alarm is needless and unwarrantable, there is much in the signs of the times to enforce the duty of union, simple-mindedness, and activity on the part of the Christian Church. Theology must lay aside her gown and slippers, and come forth from her schools, and speak the language of the people. Biblical criticism has rendered the most invaluable service to the cause of Scriptural knowledge; but its strength and weakness have both been displayed, and its utmost results are, probably, nearly ascertained; and though true scholarship was never more demanded, all philological trifling, all neological reveries must be swept away. 'Great,'

remarks Mr. Douglas, 'is the power of the Christian ministry, 'if rightly used ;'—but, to what causes soever it be attributable, 'at few times has the transforming efficacy of the Spirit less attended the proclaiming of the Gospel, in proportion to the distinguished talents and piety of several who preach it, than at 'present.' Unquestionably, the neglect of a sound religious education on the part of the people, is one cause of that want of success, and of the decay of the spirit of piety.

With regard, however, to that large mass of the population who, by their own indifference to religion and the licensed desecration of the Sabbath, are placed almost out of the reach of the Christian ministry, the press, that mighty engine for good or evil, affords the only instrumentality by which to bring the truths of religion to bear upon them. Tract-societies and Bible-societies have effected more good than can ever be brought under calculation ; but their efficiency, together with that of the immense apparatus of instruction now in operation, is not inherent, not *ex opere operato*, as we are in danger of imagining ; and there is reason to fear that it has been of late on the decline. In the mean time, intelligent infidelity, Popery, and the mass of unreached ignorance have been making head, and religious knowledge has been decidedly losing ground among us. Looking at the general character of our popular literature, of the most influential literary journals, and of the daily press,—looking, again, at the proportion of intellect exerted, and of knowledge displayed, on the one side and the other,—we must come, we fear, to the conclusion, that the Press is at this moment more against us than for us,—that the preponderating influence is not on the side of Christianity. We have a Society for the promotion of Christian Knowledge disseminating heresy, a Society for the Diffusion of Useful Knowledge excluding Christianity, a London University professing an irreligious neutrality and countenancing neologism ; and what have we to oppose an adequate counteractive force ? Never did the religious world stand more in need of leaders endued with the spirit of wisdom and foresight, to discern the signs of the times, and to direct the moral energies and resources of the Church. For want of these, we are in danger of being ourselves thrown into disorder by the rashness and immeasurable conceit of a few wrong-headed, sectarian fanatics. It is all very well to go on reprinting Owen, and Baxter, and Doddridge, although to the reproach of the feebleness and poverty of modern theological literature ; but what we now more especially stand in need of, is, that the Author of all wisdom would be pleased to raise up some master minds, gifted with the heavenly knowledge, who should be able to create a new literature adapted to the times and impressed with the characters of sanctity,—to introduce

also a reform in our schools of religious knowledge, and re-infuse the vigour of genius into Christian theology. Above all this, and in order to all, we need the cordial combination of the good, in heart and in enterprise; and for this, we need the Spirit of life and love to be poured out abundantly upon us. This is what we must not only desire, but unceasingly invoke; and, to adopt the beautiful language with which, in a recent tract *, the present Writer closes his exhortation to this duty,—
 ‘ In pouring forth our supplications before God for our religion and our country, we join the last aspirations that were
 ‘ breathed from the death-bed of former saints, and from the
 ‘ fires of the early martyrs, till the whole united cry for deliverance come into the ears of the Lord God of Sabaoth.’

Art. II. *Calmuc Tartary*; or a Journey from Sarepta to several Calmuc Hordes of the Astracan Government: from May 26 to Aug. 21, 1823. Undertaken on the behalf of the Russian Bible Society, by Henry Augustus Zwick and John Golfried Schill, and described by the Former. 12mo. pp. 262. Price 7s. London, Holdsworth and Ball, 1831.

AMONG the semi-barbarous hordes whom Russia discharged upon the French empire in the campaigns of 1813 and 1814, were many bands of the nation improperly called Calmuc Tatars, but who are, in fact, the western branch of that once powerful race who have repeatedly changed the face of Europe, and given sovereigns to Persia, India, and China. The Tatars are properly Toorks or Turks, who are supposed to be the true Scythians of the ancients; a bearded race with curled hair and the European physiognomy. The Calmucs are Mongols, or Moguls, who occupy all the central *plateau* or elevated table land of Central Asia, between the 40th and 50th parallels, and between the Russian and Chinese dominions. The Siolki mountains separate them, on the N.E., from the Mantchoos of the great race of Tongooses. The Thibetans appear to form a fourth distinct race, possibly of mixed origin. They have been conquered by the Calmucs, to whom they appear to have imparted the imperfect civilization and rude superstition originally derived from Hindostan.

Of all these nations, the Calmucs approach the nearest to Europe; and some of their tribes have long ranged over the steppes of Astracan, on both sides of the Volga. At the confluence of the Sarpa (or Sarna) with this river, in about lat. 48°

* “Thoughts on Prayer at the present Time.” 8vo. pp. 32. 1830.

30', a small German establishment was founded in the year 1764, by the United Brethren, at the invitation of the Empress Catharine II., which received from the pious settlers, in token of their dependence upon the Divine Providence, the name of Sarepta. The situation seems to have been well chosen, on the great commercial road from Moscow to Astracan, almost on the boundary line between Asia and Europe. The settlement was, however, much exposed to disturbance from the marauding tribes who generally infest a border territory, and some of these wild neighbours repeatedly plundered the establishment. Its misfortunes were completed by a disastrous fire which, in August 1823, destroyed two thirds of the dwellings. But what led to its final abandonment as a missionary station, was the jealousy of the Russian ecclesiastical authorities. In the Annual Circular of the Brethren's Mission Committee for 1823, these circumstances are thus referred to. 'After having, for these two years past, entertained the most pleasing hopes, that the wishes, prayers, and exertions of the congregation at Sarepta in Russian Asia, would at length be crowned with success for the salvation of the Calmuc Tribes, and produce fruit that should remain, circumstances over which we had no control, but which are connected with the Ecclesiastical Constitution of the country, forbid any further progress; and the journey of the Brethren Schill and Zwick among five hordes of Calmucs, to distribute parts of the Holy Scriptures printed in Mongolian, proved the conclusion of their Missionary labours.' *

It appears that the established Church claimed, in a spirit of despotism answering to the political government, the exclusive prerogative of converting the heathens within the empire, and would not allow of their being received into any other communion than 'the orthodox Greek Church,' where they might be duly taught to worship the sacred pictures, and to adore the Virgin and the Saints. Happily, however, the distribution of the Scriptures with the co-operation of the Russian Bible Society, was not a prohibited labour; and permission was granted to the Brethren, to diffuse among these tribes such portions of the Scriptures as had been translated into the Calmuc language, but on the express condition, that the Missionaries employed should confine themselves to their distribution, and 'refrain from all comment.' The Journey undertaken with this view by Brothers Zwick and Schill, forms the subject of the present interesting narrative.

Fallen and degraded as these nomadic tribes are now, an in-

* Miss. Reg. 1825. p. 144. Brother Schill was removed, in 1825, to Antigua, where he died in Nov. 1828.

terest attaches to them as being, according to Pallas and other travellers, the only nations that have retained the ancient language of those Moguls who, in the thirteenth century, subdued the finest districts of Asia. They are believed also to have preserved, in great measure, the manners, dress, and religion of their ancestors. They have, it seems, a traditional literature. Like the Bheels of India, they have their bards, their nobles, and their feudal institutions; and they appear to agree with them in their regard for the horse. Their *gellongs* or priests are, probably, of Thibetan derivation, and correspond to the *rahaans* of Birmah, the monks of the Buddhist polity. The Russian Calmucs, according to our present authority, are divided into five *orda* or hordes *, each under its own khan and chief: the Derbodian and Torgudan usually reside on the left bank of the Don, extending themselves eastward to the Sarpa; the Erkedian and the Baganzokhan between the Sarpa and the Volga, and the Coschudan on the Aktubak, to the east of the Volga. In the winter, they drive their herds from the steppes, and withdraw, the Derbodians to the Kuma, the Erkedians to the well-wooded shores of the Caspian above Kislar, and one portion of the Torgudans to the same vicinity, while the other division remain in the Sarpa marshes. To the camps of the last mentioned horde, our Travellers first directed their course after entering the steppes. Of these vast pastoral deserts, Mr. Zwick gives the following description.

‘ The steppes in the Government of Astracan, extending northward from the Caspian Sea, on both sides of the Volga, over which the Calmucs and Tartars wander for pasture, are among the most desert parts of the Russian empire. The soil consists almost entirely of yellow clay without stones, and abundantly impregnated with various salts. This fact, as well as the pits and salt-lakes, and the great quantity of unfossilized shells still to be found on the surface of the earth, confirms the opinion of some of the learned, that these steppes were formerly the bottom of a sea, which, in some convulsion of nature, has made its way into the Mediterranean by the straits of Marmora. Supposing this to have been the case, the Caspian, the Sea of Asof, the Black Sea, and all the other seas in the neighbourhood, as being the deepest

* According to Malte Brun, the Calmucs call themselves the *Derben-Oeræt* (Four Brothers), and consist of four nations; the *Choshotes* or *Sifans*, occupying the neighbourhood of lake Hoho-nor; the *Songares*, who give name to the country between Ulu-Tagh and the Alak chain; the *Torgotes* of Astracan; and the *Derbetes*, who are now intermixed with the last two nations. The five *orda* mentioned by Mr. Zwick, whom we have called Russian Calmucs, would seem to be all of the Torgote and Derbetian nations, these being the same words, probably, as Torgudan and Derbodian.

parts of that primitive ocean, remained when the waters had elsewhere run off. Except Mount Bogdo*, which is noble, there are no mountains among these steppes; they seldom, however, present a complete plain, but are more or less hilly, alternately rising gently, and again falling in valleys, so that the prospect is always confined, and seldom allows of a view many miles in extent. Vegetation is exceedingly scanty, consisting chiefly of low-growing wormwood, interspersed with tufts of grass, which never fully cover the ground, or form a uniform turf; these two principal productions of the steppes growing in solitary bunches, between which the yellow ground is seen on all sides. In the valleys, there are here and there places more fertile, but they are commonly covered with salt herbs, fit only for camels. Many parts of the steppes are adorned in spring with the brilliant flowers of the iris, the tulip, and other bulbous-rooted plants, till the raging heat of the sun, which is intercepted by no hill or tree, together with the scarcity of rain during this scorching heat, kills them all. In the southerly steppes, the thermometer often remains for weeks together at 30° of Reaumur, and not a single refreshing cloud appears in the heavens. Overpowering as the heat is in summer, it is not worse than the petrifying cold in winter, when the thermometer is as many degrees below the freezing point; and this is felt the more, because no mountains intervene to keep off the cold air from the east, which comes from the lofty, ice-covered Mongolia in an irresistible stream.

'One of the marvels of nature, belonging to these steppes, is the looming which takes place here in hot weather. The rays of the sun, reflected from the heated surface of the steppes, and refracted by the slight dew which is drawn from the earth, occasion an optical deception, by which objects not in sight are pictured in the air, at the edge of the mist, as if reared on a stream of water. The images sink by degrees lower and lower, as the spectator approaches, till at last the stream vanishes, and the real landscape is seen at a greater distance, and smaller than it appeared on the mist. If the weary traveller have hoped shortly to reach the desired resting-place, he sees it retreating the faster, the more eagerly he stretches towards it.' pp. 34—37.

This is the true *mirage*, called by the inhabitants of the Arabian and Persian deserts, *sehráb*, the water of the desert, and by the natives of Rajpootana, *chitrám*, the picture. To this optical illusion, the prophet Isaiah evidently alludes in a passage, the beauty of which has been generally overlooked. Isa. xxxv. 7. "And the *sehráb* shall become a pool, and the thirsty soil springs of water." Our Translators, not aware that this phenomenon was so called, appear to have read *sehra* (desert), instead of *sehráb*, and have rendered it parched ground. Lowth translates it more expressively, 'glowing sand;' and, in his note, he gives the true meaning, although he was not aware

* Part of the Altaic range, separating the Songarian deserts from Mongolia or the desert of Cobi. *Bogdo* signifies high priest.

of the etymology of the word. Col. Tod, in giving an account of the *chitrám*, as seen in the deserts of India, and of the still more singular phenomenon of the *see-kote* or castles in the air, states, that he had long imagined that the nature of the soil has some effect in producing this illusory appearance; 'especially as the *chitrám* of the desert is seen chiefly on those extensive plains productive of the *saji*, or alkaline plant, whence, by incineration, the natives produce soda, and whose base is now known to be metallic. But I have since,' he adds, 'observed it on every kind of soil.' He concludes, however, that lands covered with saline incrustations tend to increase the effect of the illusion; and this is strikingly the case with the steppes of the Volga.

The animals inhabiting these deserts, Mr. Zwick says, are wild horses, antelopes (*antelopa sagax*) in great numbers, foxes, wolves, the *dipus jerboa*, and the *mus jaculans*. Serpents and lizards are very common. Scorpions are confined, it is believed, to Mount Bogdo; but millepedes, six or eight inches long, tarantulas, and the still more poisonous scorpion-spider (*phalangium araneoides*) called by the Calmucs *belbussun chàrra*, the black widow, are every where to be met with, and are much dreaded. The praying mantis, called by the Turks the *imaum*, and the *cicada plebeia*, another very curious insect, may be found in great abundance. Swarms of locusts also have their birth here, and often darken the air with their rustling legions, laying waste wherever they settle. Our Travellers had repeated opportunities of witnessing the flight of these winged armies. On one occasion, about sunset,

'They broke in from the south in a terrific swarm, scarcely more than two yards from the ground. They moved towards the north, in a column more than a verst (three quarters of a mile) in width, and which was an hour or more in passing. As this remarkable phenomenon took place not far from our coach, I got into the midst of them, to observe them more closely, and they formed a kind of impenetrable arch just over my head. The noise which they made in flying, resembled that of a loud waterfall at a distance, and was accompanied by a slight rattling.' p. 165.

On their journey, they had previously passed a swarm several versts in width. The whole ground looked as if it had been sprinkled with pea-shells.

'It was curious to observe that their heads were all turned to the west, and that in this direction they were devouring every blade of grass with frightful assiduity. In the sun-shine, their wings appeared like silver or glass, and reflected a tremulous light. Where we passed through their ranks, they rose in thick clouds, with a loud rattling, caused by the flapping of their wings against one another, and con-

tinued whizzing in irregular groupes through the space around us, like snow when it falls in large flakes. The path which they left for us, was about twenty paces wider than our line of march; and it was immediately filled up at the same distance behind us, as if by falling clouds. They were so nimble, that we found it difficult to catch any of them, particularly as our journey took place in the heat of the day, and in the sunshine, when they are always most active. The dogs were highly delighted with chasing these swarms, and snapping at as many as they could out of the air, which they accomplished with more facility in the cool of the evening. Many of these locusts were in their first state, when they are of a dark orange colour; others had nearly reached their full growth. After a few days, they had almost all completed their change, and they were able to rise like their comrades into the air, to seek out new districts.

‘Once, when I went in search of insects at this place, (which I always did secretly, that I might give no offence to the Calmucs, who consider it a great sin to kill any creature, and more particularly an insect,) I was observed by some Calmucs, whose curiosity was excited by my stooping so often. They came slowly up to me, to see what I was looking for. I commonly satisfied all inquiries, with the pretext that I was looking for medicinal herbs, which they thought the more probable, as they had a high opinion of our science in the art of healing. On this occasion, I took advantage of the transformation of the locusts, as they happened to be in sight. This spectacle they had never before remarked, and it occasioned the greatest astonishment. Such locusts as were ready for their transformation, were to be seen in numbers, climbing up the stalk of a plant, and then holding themselves in an inverted position with their long legs. After a little while, the creature begins to rock itself backwards and forwards, resting at intervals, as if almost exhausted; then shaking itself again with increasing violence, until the breast and head break through, the old covering by continued effort is thrown off, and the insect appears in its perfect state. The wings now grow to their full size, and appear to strengthen before the eyes of the observer, and acquire, by exposure to the air, their natural colour and splendour. While the boys were busied in seeking more blades of grass with locusts upon them, the spectators unceasingly repeated their exclamations of *Dalai Lama! Dalai Lama! Chair Khan! Chair Khan!* or *Kuhrku! Kuhrku!* at the sight of a process of nature, which had been unknown to them, though it had passed under their eyes.’ pp. 147—149.

This species of locust (*gryllus migratorius*) is from three to four inches in length. The head and breast are of a dingy green; the throat, dark brown; the eyes, large and black; the exterior case of the wing is of a dirty, yellowish green with many dark spots, shewing the black wings at a little distance; the body and the legs are pale yellow, with black marks on the inside of the legs. The wings, which at first do not cover the whole body, when full-grown, reach far beyond it. When they settle, they devour not only every thing green, but the

stems of the shrubs, the weeds of the sea, and the very felt on the tents, if suffered to descend unmolested. When compelled to migrate in search of food, they usually move off about dusk. This species, as well as the *gryllus cristatus*, which was the food of John the Baptist, and is still eaten in Arabia, is prepared in different ways by the Oriental nations. The Calmucs are restrained from eating them by their Buddhist scruples; but the Missionaries were told, that wolves, dogs, antelopes, sheep, and other animals that have fattened upon them, are much sought after.

‘The wolves seldom or never attack the flocks of the Calmucs when the locusts are at hand, because they can satisfy themselves with these insects. A circumstance which happened some years ago at Sarepta, is sufficient to prove that locusts are excellent food. The hogs in that neighbourhood became unusually fat, by having been fed for some time entirely upon dead locusts which had been drowned in the Volga, and thrown in heaps on the shore.’ p. 146.

Among the birds which haunt these steppes are, the crane, the swallow, the red duck (*anas casarea*), the *falco bucocephalus*, and other species of eagle. Falconry is in high estimation among the Calmucs; and there are persons whose whole occupation it is to rear and train falcons for their chief. The lakes are also frequented by various tribes of water-fowl.

Upon the whole, Mr. Zwick remarks, these steppes are rich in objects interesting to the naturalist; ‘but, on account of their difficulty of access, which even Asiatic hospitality cannot remedy, they are seldom visited by Europeans, except by the few whose office and duty compel them.

‘In a desert where, for a day’s journey together, you find neither the habitation of man nor a pool of water, where the pastoral tribes continually change their position, the traveller is in danger of perishing in the wilderness, if he be not provided with an experienced guide. The Russian cattle-dealers and pedlars, who are induced by the love of gain to overlook danger, and toil, and wants of various kinds, are the only people who are occasionally tempted to enter these deserts. The native inhabitants are Moguls, Tartars, Kirguses, and pastoral Cossacks.’ p. 38.

The difficulties and perils to be encountered by the intruder into these deserts, do not arise merely from the nature of the country. The different clans are often at war with each other. Hereditary feuds give rise to continual skirmishing; and the wells, as in patriarchal days, are a never-failing occasion of strife in these parched wastes. The valleys and other places are almost exclusively named from these wells. Thus we have, ‘the Valley of Worms’, so named because the water of a well which it contains is full of worms; the *Ulahan Chuduk*, or Red

Wells, in a large sand-hill; the *Chargaihn Chuduk*, or Pine Wells, so called, not because any species of pine is to be found on the steppes, but because the wells have been, in former times, boarded at the sides with pine-wood. Many of these wells are bitter, and often undrinkable. During one of their halts, owing to the endless discussions with the Russians and Calmucs about the use of a well, the Tatars attendant upon our Missionaries, dug a new one.

‘ They found, at the depth of about 18 feet, three springs of sweet water, which soon filled the well five or six feet deep. Their joy was the greater, as the water in the old well had become bitter. Every body came to our well, and tried to make friends of our people, that they might have some of the water. Unluckily, our triumph was soon over, for, in a few days, the water of the new well was the bitterer of the two, owing to a vein of blue marl over which it flowed. Both these wells were called by the Calmucs, *Nemesch Chuduk* (German Wells), in honour of us; and the name will probably be retained for generations, as a memorial of our visit.’ pp. 86, 7.

‘ Our father Jacob gave us this well’, said the Samaritan woman to our Lord, more than seventeen hundred years after the transaction referred to. “ But the water that I have to give”, was the reply she received, “ shall be a well of water within him who drinketh, springing up to life eternal.” When we read of these disputes about wells, and the jealousy of the proprietors respecting them, how strikingly beautiful does the metaphor seem, by which the free and universal offers of Divine mercy are expressed in the sacred writings! “ If any man thirst, let him come unto me (q. d. my well) and drink.” “ Ho, every one that thirsteth, come to the waters.”

At the time of the journey undertaken by these pious Missionaries, the Derbodian and some of the Torgudan hordes were at variance, in consequence of an unextinguished feud between their chieftains. The contest would have been very unequal, as the division of Torgudans numbered only four hundred tents, and the Derbodians were reckoned at from ten to twelve thousand; but other divisions of Torgudans took part with those of their own nation who had originated the quarrel, and they made up for inferior numbers by their superior activity and vigour. The Torgudans are a hardier race than the Derbodians, and inured to greater privations from ranging over barren, waterless steppes; and as they subsist, in summer, chiefly by the chase of the antelope, they are almost universally provided with guns, which is not the case with the more numerous nation. Their horses are also decidedly superior, both in swiftness and in the capability of sustaining fatigue. Those of the Derbodians, though accustomed to richer pasture, and apparently in better condition, are not so strong. These feuds

had now lasted and gained strength during three years. Two only of all the hordes, the Erkedes on the western bank of the Volga, and the Coschudans on the eastern shore, remained neutral; each estimated at 1000 tents; so that, of 20,000 tents of Calmucs within the territory of Astracan, there were, at this time, only 2000 at peace, and 3000 were in arms against about 15,000.

It was on the 30th of May, 1823, that Mr. Zwick, his brother Missionary, and their attendants, left the last Russian village, called Tschornoija, and fairly plunged into the steppes. Their course lay in a westerly direction to the Torgudan encampment beyond the banks of the Sarpa. On the 2d of June, they reached the camp of Prince Erdeni, consisting of about 100 tents.

‘ It stood in an inconsiderable valley, in the midst of which were a few wells. To the north of these were the royal tents, viz. that of Erdeni himself, the hall of justice, and the tent of Princess Mingmer (the Prince’s daughter): to the south, the *Churulls* (temples), and the huts of the High Priest or Lama. Round these, in a wide semicircle, were the tents of the inferior priests or *gellongs*; and these again were inclosed by the ministers and servants of the Prince. The doors of all the tents were directed towards the principal temple and the interior of the semicircle.’ p. 57.

The Calmuc tents, called in their own language *gerr*, and in Russian, *kibitka*, are composed of a circular frame-work of willow laths, carved and painted in red stripes, and fastened with leathern thongs, with a funnel-shaped roof, ending in a blunt point. The lattice-work which forms the wall, is not quite the height of a man. The whole is covered with coarse, porous, unfulled felts, secured with woollen girths and bands. The tents of the Princes and the Lama, and those which are used as temples, are distinguished by their size, the whiteness of their covering, and their peculiar position. The residence of the Prince is also marked by a long spear projecting on the left of the door-way, from the upper end of which hang two bunches of black horse-hair, which seem to resemble the banners of the Tatars and Turks. A smaller banner is placed in the same manner over the hall of justice.

Erdeni was found seated in the Asiatic fashion, on a cushion in the interior of his tent, his wife on his right hand, and their little son with his nurse on his left hand. The Prince was dressed in a short Calmuc coat of blue cloth, a mottled silk waistcoat, white trowsers, and a thick velvet cap trimmed with sable, and ornamented with a red tassel and gold loop. He was playing on the *domber*, or Calmuc guitar. The Princess wore a blue and white dress over a red silk petticoat, ornamented with gold flowers: she had on her head a high, square

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It was on the 30th of May, 1823, that Mr. Zwick, his brother Missionary, and their attendants, left the last Russian village, called Tschornoiija, and fairly plunged into the steppes. Their course lay in a westerly direction to the Torgudan encampment beyond the banks of the Sarpa. On the 2d of June, they reached the camp of Prince Erdeni, consisting of about 100 tents.

‘It stood in an inconsiderable valley, in the midst of which were a few wells. To the north of these were the royal tents, viz. that of Erdeni himself, the hall of justice, and the tent of Princess Mingmer (the Prince’s daughter): to the south, the *Churulls* (temples), and the huts of the High Priest or Lama. Round these, in a wide semicircle, were the tents of the inferior priests or *gellongs*; and these again were inclosed by the ministers and servants of the Prince. The doors of all the tents were directed towards the principal temple and the interior of the semicircle.’ p. 57.

The Calmuc tents, called in their own language *gerr*, and in Russian, *kibitka*, are composed of a circular frame-work of willow laths, carved and painted in red stripes, and fastened with leathern thongs, with a funnel-shaped roof, ending in a blunt point. The lattice-work which forms the wall, is not quite the height of a man. The whole is covered with coarse, porous, unfulled felts, secured with woollen girths and bands. The tents of the Princes and the Lama, and those which are used as temples, are distinguished by their size, the whiteness of their covering, and their peculiar position. The residence of the Prince is also marked by a long spear projecting on the left of the door-way, from the upper end of which hang two bunches of black horse-hair, which seem to resemble the banners of the Tatars and Turks. A smaller banner is placed in the same manner over the hall of justice.

Erdeni was found seated in the Asiatic fashion, on a cushion in the interior of his tent, his wife on his right hand, and their little son with his nurse on his left hand. The Prince was dressed in a short Calmuc coat of blue cloth, a mottled silk waistcoat, white trowsers, and a thick velvet cap trimmed with sable, and ornamented with a red tassel and gold loop. He was playing on the *domber*, or Calmuc guitar. The Princess wore a blue and white dress over a red silk petticoat, ornamented with gold flowers: she had on her head a high, square

Calmuc cap of Persian gold muslin, trimmed, like her husband's, with sable and a large silk tassel. The tent was about ten yards in height, and as many in diameter, furnished all round with carpets. Opposite to the door was the Prince's throne, or *musnud*, as the Persians would call it; a cushion covered with green cotton, beneath a canopy of the same material. On each side was suspended an image; the left represented the dreadful idol *Bansarakza*; the right consisted of a collection of astrological circles and many figures of different colours. Both were designed to guard the young Prince against evil. To the left of the throne was the altar, on which were silver vessels, containing rice and other offerings: a bench was in front of it, and behind it a number of chests, piled one upon another, and covered with a Persian cloth. Above was a wooden shrine, with a well-formed gilt image of Shag Shamony, the founder of their religion. On the right of the Prince, there was another heap of chests, covered with Persian cloth, on which stood a few trinket-boxes belonging to the Princess. In the middle of the tent was a hearth, with a cresset and a common tea-kettle; and on the left of the door stood a few pails and cans containing *tchigan*, or sour mare's milk, the chief subsistence of the wealthier Torgudans in the summer season. The poorer sort are compelled to content themselves with cow's milk.

The Missionaries were furnished with sealed letters of protection and recommendation to the heads of the different hordes, from Count Nesselrode, the Minister of Asiatic and Foreign Affairs. Erdeni read the letter presented to him twice through with great attention, and then inquired their names, and the immediate object of their journey. He next inquired in a friendly manner after his old acquaintances, Brothers Schmidt of Petersburg, and Loos of Sarepta. After Calmuc tea and *tchigan* had been served, the Missionaries took their leave. In the evening, and repeatedly afterwards, they were entertained till night by the loud music of the *gellongs*, performing their Thibetan litany. The predominant instruments were, a kind of oboe, horns, and the drum. The same music was heard also from the *churull* of the neighbouring camp of another Torgudan chief.

At a second visit, the Missionaries laid before his Highness the presents they had brought, consisting of Sarepta cloth, tobacco, and gingerbread, with which he was much pleased. Erdeni and his wife each smoked immediately a pipe of tobacco; half of the gingerbread was sent to the Lama, and a share was hospitably allotted to all present. With regard to the object of their mission, however, the Prince was politely evasive;—spoke of the necessity of consulting the Lama,—and con-

trived to keep them in attendance for almost a month without obtaining a definitive answer. At length, Erdeni gave them a letter, authorizing such of his subjects as chose, to receive books from the strangers, from whom he had himself condescended to receive two copies. Not one of his encampment, however, could be induced to follow his equivocal example, owing, as it would seem, to the influence of the *gellongs*. The common remarks which were made on all sides, by both priests and people, were to this effect.

“ We have *nomm* (religious instruction) enough of our own, such as our fathers had before us, and want no new teaching. Our own *nomm* is good, for it was taught and given by the Gods themselves, and therefore we must not forsake it. The new *nomm* comes from Russia, and the Germans are the ministers of it. If we attend to this new *nomm*, our fine old *nomm* and all the splendid religious ceremonies which belong to it, will fall to the ground ; our priesthood, our support with the Gods, will come to an end ; and we shall lose our freedom and independence. If we receive these books, they will send us popes from Russia, to teach us more, and to try to lead us from our old faith. They will not let us be herdsmen any longer ; we shall be forced to drive the plough, like the Russians ; then we shall be made to pay taxes, and be enrolled for soldiers, like the Cossacks ; in a word, we shall be ruined, if we suffer ourselves to be taken in by the seemingly innocent proposition of the Germans.” pp. 117, 18.

These alarms were no doubt artfully instilled by the *gellongs* into the minds of the people, who would not have been likely to see so very far into the possible consequences of accepting a few copies of the Scriptures, or to regard with distrust the worthy Germans—‘*Danaos dona ferentes*.’ Here, as among the other hordes whom they subsequently visited, the most absurd reports were propagated ; for instance, that every one who received a book, was also to receive a sum of money, by which he would bind himself to become a Russian, that is, a Christian. No wonder that, prepossessed with this idea of Christianity, they should cling to their old *nomm* and independence.

Of the nature of this *nomm**, so very interesting and attractive, two circumstances will convey a sufficient idea. The learning of the priests is confined to reading prayers and holy writings in the Thibetan language, which few of them understand ; and the liturgy is chiefly performed, not by steam indeed, but by machinery. Our readers must have heard of the prayer-mills of the poor, misguided votaries of Lama-ism. The following description is given of them.

‘ The *kurdu*, or prayer machine, consists of hollow wooden cylinders

* Probably from the Sanscrit, *namasia*, prayer.

of different sizes, filled with Tangud writings. The cylinders are painted with red stripes, and adorned with handsome gilt letters in the Sanscrit character, commonly containing the formula, *Om-ma-ni-bad-mel-chum*. Each of these is fixed upon an iron axis, which goes through a square frame: this frame is capable of being shut up flat, and is formed upon a small scale, much like a weaver's sheering machine. Where the lower parts of the frame cross, there is a hole, in which the axis of the cylinder turns; by means of a string, which is attached to a crank in the spindle, the machine can be kept in motion, so that the cylinder turns in the frame like a grind-stone (only upright) upon its axis. Before the fire at Sarepta, we had two large *kurdus* of this kind, with Tangud writings of all sorts, rolled one upon another round the spindle, in the inside of the cylinder, to the length altogether of some hundred feet. These prayer-mills perform a much more important office than a rosary, which only serves to assist the person who prays. The Moguls believe that it is meritorious respectfully to set in motion (whether by the wind or otherwise) such writings as contain prayers and other religious documents, that the noise of these scraps of theology may reach to the Gods, and bring down their blessing. As these prayer-machines usually contain the Tangud formula, which is serviceable to all living creatures, (repeated, it may be, ten thousand times, so that there is a multiplication of power, like that in the English machines, equivalent to the labour of so many individuals,)—as prayer can, in this manner, be carried on like a wholesale manufactory, it is not very surprising that prayer-mills are so commonly to be found in the houses of the Moguls: an ingenious contrivance this, for storming Heaven with the least possible trouble! pp. 119, 20.

The religion of the Calmucs, and of the other Mogul nations of Central Asia, is substantially the same that has diffused itself over Thibet, the Birman Empire, Siam, Ceylon, Japan, and China. Their *Schagdschamuni*, as Mr. Zwick writes the word, is no other than the *Sakya Moonee*, or Divine Philosopher of the Cingalese, the *Shoomoono-Kodam* of Siam, the *Shaklu Moonee* of Bengal, and the *Maha Moonee* of Bootan and Tibet. His *alias* is Gaudama Boodha; and there is little reason to doubt that the personage in question, the founder, or perhaps the reformer of the Boodhic faith, was the son of a sovereign of Magadha in Bahar, who is supposed to have flourished in the sixth century before the Christian era. According to the Calmuc tradition, as reported by the present Writer, this 'Buddh Shagdshamuni'

'sent the Divine Chomshin Bodhissadoa into the snowy Tangut (Thibet), to whom he imparted his instructions, and particularly the formula *Om-ma-ni-pad-mel-chum*, the meaning of which nobody has ever revealed: it is, however, the root of all knowledge, the path of salvation for all creatures; and the mere repetition of it, though it be but once, is an infinite merit in the estimation of the Buddh Shankiamuni.

Chomshin is the most revered of all the Buddhs in Thibet, except Shagdshamuni himself, since it was he who undertook the conversion of the nation, and introduced the form of prayer which is for ever on the lips of all the Buddhists. He is at all times incarnate in the person of the Dalai Lama, who lives, as Chomshin once did in his own person, in a temple on the Thibetian Mount Putala, where he receives divine honours.' p. 76.

From other authorities we learn, what sufficiently agrees with this, that the last Buddhist patriarch who reigned in Hindostan, was Bodhi-dharma, who, in consequence, probably, of the persecution raised by the Brahmins, sailed from Bengal to China, and took up his residence near the celebrated mountain of Soung, in the vicinity of Ho-nan, where he died, A.D. 495. He bequeathed his office and the secret doctrine to a Chinese disciple, who assumed the name of *Tsoui-Kho*, with the title of Moonee (philosopher)*. Boddi-dharma is, probably, the same personage as Bodhissadoa, (which is evidently the same word as the Cashmerian *Bodhisatwa*,) and his alias of Chomshin is, no doubt, an honorific title. Mr. Zwick assigns 400 years B. C. as the date of the establishment of this religion in Thibet; whence, he says, 'it made its way, in 1250, to the Moguls, and 'soon became the sole and universal religion among them.' No document or authority is cited in support of this statement, which, on the very face of it, involves some strange blunder, as it is wholly incredible that more than 1600 years should have elapsed before the Buddhist superstition spread from Thibet to Mongolia. That it established itself in the former country before it was disseminated over China, is, indeed, highly probable. It is the general belief in Thibet, that their religion, sciences, and arts had alike their origin in the holy city of Benares; and Mr. Zwick says, that the Tangud or Thibetan character is derived from the Sanscrit, being, like that, written from left to right, although, on a superficial survey, it has much resemblance to the Chaldee or Hebrew. Most of the writings which remain among the Mogul tribes, are, he says, in the Tangud language and character; and every young ecclesiastic is bound to learn enough of this language, to be able to join in the chorus of the Tangud litany; but it is rare to find among the Calmucs one who knows any thing of the language. On the other hand, the greater part of the gellongs are ignorant of the Mogul or Calmuc character, affecting to understand only the sacred language, which it is unlawful to use on common occasions. By this means, they conceal their ignorance of both. A learned gellong informed Mr. Zwick, that their Lama had

* Mod. Trav. Vol. XI. p. 106.

some old Burat-Mogul writings, which nobody in the horde could read. The Burat or Bourout Moguls inhabit the mountains of Alatau or Aktau, between Anzian and Kashgar, near the northern frontiers of Little Bucharia, or what has been called Chinese Toorkistan. They are the same people as the *Kara-Kirghiz* (Black Kirghiz or Kirguses), who were once a powerful nation, and are quite a different race from the nomade tribes improperly called, by the Russians, Kirghiz-Kaissaks, with whom they have been confounded.

With regard to the mysterious formula above mentioned, (which is differently printed in the volume,) it is doubtless of Indian origin; and the first syllable gives us the mystic monosyllable with which a Brahmin begins and ends a lecture of the Veda, the recital of any sacred legend, or the performance of a religious rite. The Brahmins, who make it a word of three letters, A. U. M., pretend that it is composed of the initials of their three principal deities. Other explanations, however, are given, which shew that its original import is unknown to the learned Hindoos themselves. Col. Wilford finds in this word and two other Sanscrit terms, the origin of the *Korymbos* of the Eleusinian mysteries. We cannot help suspecting that the word is an ancient form of the participle of the substantive verb *Eimi*, and that it may be expressive of self-existence. But etymology is dangerous ground, and we forbear. In their funeral customs, these Calmucs resemble the ancient Medes and the modern Parsees. Their common dead, instead of being interred, are exposed as food for the vultures and the dogs. The practice is different, however, in respect to the princes and lamas, whose corpses are burned, as amongst the Birmans, with great solemnity; but what is peculiar, we apprehend, to these Mongols, the ashes, mixed with mortar, are employed in building a chapel or a tomb on the site of the funeral pile. One of these mausoleums is thus described.

‘ This chapel was erected to the memory of the late Tongud Prince Sandshi Ubashi, father of the Prince Zerren Ubashi; and his ashes, as the Calmucs informed me, are mixed with the mortar which cements and whitens the building. The foundation of this edifice is of stone, upon which is erected a wooden chapel, with steps up to it. It was about four paces long, and the same in breadth, with a flat roof, and upon it a kind of tower. A small window on the south side was the sole aperture in the building. In the inside was a shelf with cups and other offerings, an altar, an old wooden writing-table, bunches of horse-hair, a few copper coins, and a number of small cones, (called *zaza*,) which are prepared by the priests as offerings. On the walls were frightful images of the four Macharanza Khans, (or kings of a particular class of spirits, called Macharanza,) who are supposed to inhabit Mount Sommer. The image on the south wall, (in which the

opening was made,) was blue; that on the wall to the right of it, white; to the left, yellow; opposite to the opening, red. All four had huge round eyes, and hair standing straight on end. In their hands, they had weapons or musical instruments. The object of these chapels seems to be principally to honour the memory of the Princes or Lamas; but they serve, at the same time, as shrines or temples.'

pp. 137, 8.

The *tumuli* which are found throughout the steppes, and which our Travellers met with 'most plentifully on the willowy shores of the Volga, the Sarpa, the Manitsch, the Kuma, and 'the Aktubah', probably belong to different ages and different races; but the majority of them, Mr. Zwick thinks, are undoubtedly to be ascribed to the Tatars of the ancient Kamshatkan empire which was founded there.

'I saw', he adds, 'a great number of these hillocks near the ruins of their principal cities, Serag and Tchigis. Others are probably of older date. Those on which there are stone pillars in the Mogul style, appear to be of great antiquity, as they were in existence long before the time of Ruisbroek, in the year 1260, and were then regarded as the graves of a nation which had passed away and been forgotten. From the antiquity of these graves, and the Mogul style of the pillars, they may not improbably have belonged to that tribe of Moguls who were inhabitants of this neighbourhood, in the fifth century, under the formidable name of Huns. Two of these hillocks exhibited the remains of a square building of brick, which resembled the foundation of a Tatar monument.' pp. 53, 4.

Upon the whole, this volume gives a much more favourable picture of the Calmucs, than we had been led to expect from the imperfect notices furnished by Dr. Clarke, Mr. Bell, and Professor Pallas. That they are by no means unsusceptible of civilization, has been amply evinced by those of their nation who have entered the Russian service. Prince Sered Dscheh, colonel in the Russian army, and knight of several orders, is honourably distinguished, by his information and manners, from the other Calmuc princes, and has already done much for the civilization of his subjects, 'who fear him more than they love him, because they regard all his attempts at melioration as so many pernicious innovations.' He resides on the left bank of the Volga, in a large wooden castle, which he fortified with Russian outworks, when he returned from the French war. The interior is well fitted up with mahogany furniture, lustres, mirrors, clocks, a billiard-table, and a pianoforte; and at his table, Greek and French wines, including champagne, are served, while, during and after dinner, a band of Calmucs, headed by a Russian, perform with expertness German marches and symphonies. Mr. Zwick had the honour of dining with

this intelligent nobleman, and represents the conversation at table as easy and unconstrained: it was carried on generally in Russian, occasionally in Calmuc or Tatar, and sometimes in German.

After a journey over the steppes of nearly 900 miles, the Missionaries reached Sarepta only to find the Establishment laid in ruins by the recent conflagration! We know not to whom the public are indebted for the translation of this highly interesting narrative, but he has rendered a most acceptable service.

Art. III. *The Great Mystery of Godliness incontrovertible; or, Sir Isaac Newton and the Socinians foiled in the attempt to prove a corruption in the text 1 Tim. iii. 16.* By E. Henderson, Professor of Divinity and the Oriental Languages at Highbury College. 8vo. pp. 96. Holdsworth and Ball. 1830.

PREVIOUSLY to the close of the year 1690, Sir Isaac Newton had employed himself in the examination of the question relating to the genuineness of two passages of Scripture comprised in the common editions of the New Testament,—1 John v. 7, and 1 Tim. iii. 16; and at that time, he had drawn up an account of the results of his investigation of these texts, which he proposed to publish. Whatever might be his inducement to an anonymous publication of his remarks, he resolved to send them forth without his name; and in furtherance of his design, he availed himself of his friendship with Locke, to whom he addressed his request, that he would procure a translation of his papers into the French language, and publish the work abroad; reserving to himself the option of 'putting it forth,' at a subsequent period, 'into English.' His illustrious Correspondent was at the time meditating a voyage to Holland, and undertook the commission; but, not proceeding thither, he transmitted the papers to Le Clerc, with instructions to have them published. Sir Isaac, not apprised of this circumstance, and knowing that Locke had not quitted England, concluded that the papers were still in his possession. On learning that he had parted with them, he expressed his regret to Locke, in a letter dated Feb. 16th 169½, in which he intreats, that the translating and printing of his manuscripts might not be proceeded with, it being his 'design to suppress them;' and in a subsequent letter, he informs his correspondent, that he 'was glad the edition was stopped.' The papers appear to have remained in the hands of Le Clerc, by whom, probably, they were deposited in the Library of the Remonstrants at Amsterdam. Neither Locke nor Le Clerc appears to have in any

manner betrayed the confidence reposed in them. The latter seems to refer to Newton's tract, in his epistle to Optimianus, published in Kuster's edition of Mill's New Testament, 1709; where he speaks of a dissertation on the text 1 Tim. iii. 16, by an anonymous writer, worthy of being published. Newton's manuscript was printed, it appears, in 1734; and in 1754, there appeared, by an anonymous editor, not acquainted with the history of the papers, "Two Letters from Sir Isaac Newton to Mr. Le Clerc." In this edition, the remarks of Newton were very imperfectly printed, and the title is quite conjectural. They were afterwards published by Horsley, in his edition of Newton's works, from a complete copy in the Author's own hand-writing, with the title, "An Historical Account of two 'Notable Corruptions of Scripture, in a Letter to a Friend.'"

This "Historical Account" has been recently reprinted, and duly announced by advertisement, as "Sir Isaac Newton on Trinitarian Corruptions of Scripture." The simple republication of the tract, we should have felt no inclination to blame, as any person so disposed, must be allowed the full liberty of giving to the world the productions of Sir Isaac Newton, or of any other distinguished individual, whose labours he may deem adapted to expose error and elicit truth. But we do not like to see illiberal and unjust imputations put forth in connection with illustrious names, and cannot but regard the artifice employed to force the tract into circulation, as a most disingenuous proceeding. 'Trinitarian Corruptions of Scripture,' is a designation which must be understood as importing wilful alterations of the sacred text by the adherents to Trinitarian doctrines; and less than this could scarcely be intended in the insinuation of the parties from whom it emanated. Suppose we should describe the reading which Sir Isaac Newton has endeavoured to establish, as a Unitarian Corruption of Scripture, would these same parties be slow to impugn our justice or our candour? That reading (*ô, which*) is a various lection, and nothing more; and its claim to a place in the genuine text of the New Testament, must be tried by an examination of the authorities which can be adduced in its behalf. That many of those authorities support Trinitarian doctrines, is not to be denied. The Vulgate exhibits it; and the authors of that Version, and the copyists who enlarged its circulation and its influence, were Trinitarians. Why did not they substitute the reading *Deus* in the place of *quod*? 'Trinitarian Corruption' would not have been attributed to such a change; and Unitarian corruption could not wilfully be intruded into the text by Trinitarians. If the Scriptures have at any time been wilfully corrupted, were there no other persons than such as professed Trinitarian tenets, who had the opportunity and the inclination

to interpolate, or mutilate them, and to change their terms in passages which they disliked, for others which would serve their purpose? If there has been dishonesty in the transcribers or owners of manuscripts of the New Testament, would any knowledge of human nature which we possess, require us to put to the account of only one party, the disposition to act fraudulently, and to accomplish their designs by the practice of falsehood? It is easy to make charges, and to attribute to parties dishonest conduct; and in theological controversies, it has not been an unusual proceeding for disputants to allege against their opponents the wilful perversion of the sacred record to which their common appeal must be made. But, in the present state of our critical information, we should certainly not be prepared to form a favourable judgement of any scholar who should think that his cause could be supported by insinuations such as we find in the announcement of "SIR ISAAC NEWTON on Trinitarian Corruptions of Scripture."

If there be, in any passage of the New Testament, a corrupt reading, let it be fairly exposed. But if, of several readings which the collation of manuscripts, Versions, and other appropriate authorities, places before us for our decision and approval, one is preferred, as appearing to be better sustained by evidence than its competitors,—the advocates of other readings, unless they be wanting in the liberal and upright feeling which true learning loves to associate with itself, will not be found exciting and directing prejudice against the parties from whom they differ.

But the modern editors of Sir Isaac Newton's tract, are as deficient in generosity or justice towards the illustrious philosopher, as they are to others; for, if the reading which he affirms to be the true one, is not the reading adopted by the parties who reject 'Trinitarian Corruptions of Scripture',—if another reading is exhibited by them as the original one,—it would seem to be no improper conclusion, that Newtonian 'Corruptions of Scripture' would have been as correct a designation of the tract which they have republished. ὉC ἐφανερώθη, 'He who was manifested', is a very different reading from Ὁ ἐφανερώθη, which (i. e. the mystery) was manifested: the former is the reading of the Improved Version; the latter is the reading maintained by Newton in his tract. To sustain this allegation, it is only necessary to remark, that the designation, 'On 'Trinitarian Corruptions of Scripture', is intended not merely to convey the imputation that Trinitarians have tampered with the manuscripts of the New Testament, and falsified its readings, but that they are still intentionally engaged in maintaining them. On the use of the above offensive terms, Dr. Henderson very properly remarks:

‘ First, they are intended to imbue the public mind with the belief, that Trinitarians, in order to support their system, scruple not to falsify the records of Divine truth ; and, that this falsification is not confined to a few solitary instances, but has been practised to some considerable extent. Had there been no such design, why not candidly state the whole head and front of their offending, as alleged in Sir Isaac’s impeachment ? Why, instead of announcing “ two corruptions ”, or, if deemed preferable, “ two notable corruptions of Scripture ”, is it given indefinitely, as if scores, or even hundreds of passages had suffered from the fraudulent hand of Trinitarian corruption. Secondly, the celebrated name of Sir Isaac Newton is put forth to support with its high sanction the cause of Antitrinitarianism ; and superficial thinkers, or such as may not possess the means of determining what were the real sentiments of “ the first of philosophers ”, will naturally suppose that he espoused that cause, and that a system of opinions which commanded the approval of so mighty a mind, cannot but be true.’ p. 3.

Names, however great, afford no security for the truth of opinions. In religious questions, they are of no avail ; nor is a question of criticism to be determined by the celebrity of the writers who may give it their support. The sagacity and the talents of Newton, exerted in the investigation of the phenomena of the universe, will for ever command the admiration of mankind ; but his eminence in mathematical science has not been conceded without the most convincing proofs being obtained of the correctness of his principles, and the exactness with which he directed the application of them, in the results of his patient labours. In like manner, whatever reputation he may claim as a theological writer, must depend upon the merits of the works which he has left us ; and these afford in no instance occasion for the development of his religious sentiments. In examining his “ Observations upon the Prophecies of Holy Writ ”, or his “ Historical Account ”, the creed which he professed, can form no part of our proper business *. The only question which concerns us in the present investigation, is that which relates to the correctness of Newton’s statements and the truth of his conclusions ; in respect to which, the assertors of Newton’s superi-

* It deserves remark, however, that the letter itself exhibits no proof that the writer was a Socinian ; nor is it possible to believe Sir Isaac Newton to have been a Unitarian, without impeaching his integrity. He was by profession and worship a Trinitarian ; and the unsupported assertion of Hopton Haynes would affect not merely his orthodoxy, but his honesty. We regret that Dr. Henderson should have linked the name of the great philosopher with the Socinians in his title-page. Upon this point, we have pleasure in referring our readers to a paper, entitled, ‘ Was Sir Isaac Newton a Unitarian ? ’ inserted in the Spirit of the Pilgrims, June 1830, and reprinted in the Congregational Magazine for December last.

ority as a Biblical critic, will find themselves but very incompetently supported by the evidence to which their appeal is made. The authenticity of the text in 1 Tim. iii. 16, is a subject which, we trust, we can examine dispassionately; and our readers will find, before they conclude the present article, that we are not less vigilant to guard the application of the established laws of criticism against the inaccuracies and misconceptions of an advocate of what we believe to be the true and authentic meaning, than to expose the faults and unfair proceedings of its opponents.

In an early volume of our former series*, we entered somewhat copiously into the consideration of the evidence relating to the text 1 Tim. iii. 16, principally for the purpose of estimating the value of Griesbach's doctrine of an Alexandrine recension applied to the criticism of doubtful passages in the New Testament. With Griesbach's mode of settling that important text, we professed ourselves to be dissatisfied; and after a very patient investigation of the evidence adduced by that distinguished critic, we found ourselves conducted to the conclusion, that the common reading, *θεος, God*, is sustained by the preponderating weight of the external authorities. We are not prepared to abandon that opinion. We do not, however, hold it so tenaciously as we do some other readings which have been disputed, but for which very satisfactory proofs of genuineness have been obtained. In the determination of the text of the New Testament, the Greek manuscripts are of primary importance, and are the first class of vouchers to be examined; and these cannot be fairly and fully examined in the instance under notice, without, as it appears to us, leading to the conclusion, that their support is very powerfully given to the common reading. We should not, however, describe the *whole* evidence available for the discovery of the true reading, as being so easily or so confidently to be disposed of as some critics have seemed to represent it. Much of the evidence is of an extremely perplexed description; and if the preponderance is, as we think, in favour of one reading out of three, yet, will so much weight be found in the opposite scale as to diminish its force, and to deprive us of some portion of the confidence which is produced by proof that is unambiguous and complete. Our assent, we repeat, is yielded to the claims of the common reading. But we do not agree with Dr. Henderson, that the whole evidence is such as to 'demand an *unhesitating* reception' of it as the true one. That his examination of the evidence is not on all points satisfactory, will appear in the sequel.

* E. R. N. S. Vol. IV. pp. 178-187, Art. Laurence's Remarks on Griesbach's Classification.

Dr. Henderson has very fairly disposed of the argument (as Berriman had done before him) urged by Sir Isaac Newton and some others, from the relation given by Liberatus of Carthage, in the sixth century, that Macedonius, Bishop of Constantinople, was banished by the Emperor Anastasius, for corrupting the Greek copies of the Scriptures by the insertion of the word *θεός*, *God*, in the place of *ὁ*, *which*, in the passage 1 Tim. iii. 16. We profess ourselves to be very incredulous respecting accounts of this nature. Violent alterations in the text of the New Testament have been of much less frequent occurrence than it has been agreeable to the views and inclinations of some writers to represent; and particular instances of depravation have been too rashly magnified into general violations of its integrity. The whole of the Greek copies were not within the reach of Macedonius, or of any other individual, to use them at their pleasure. If we are to take as evidence the mere assertion of a writer, we shall find it necessary to admit the report of Liberatus as amounting to nothing more than the restoration of the text by Macedonius to its primitive state, since it has been attributed to Eusebius in the fourth century, that he expunged the word *θεός*, and supplied its place by another term. The very circumstance, however, that the copies of the Greek New Testament were not in the custody of Bishops, but dispersed abroad, in the possession of persons widely remote from each other,—is of itself a more powerful argument against sweeping allegations of their wilful depravation, than any such vague accusation as is reported in the Breviary of Liberatus. On Sir Isaac Newton's treatment of the Greek manuscripts, Dr. Henderson's strictures (p. 21.) are altogether just.

The manuscript authorities cited by Griesbach in his note on the passage, are distributed as follows:—‘CODICES A C F G
‘Gr. 17. 73. *legunt θεός*, D* *habet ὁ*, *cæteri, quos novimus, omnes*
‘*exhibent θεός.*’ Few as are the manuscripts produced in support of the first two of these readings, there is some difficulty in knowing how to deal with them as witnesses; the admissibility of the testimony of A C F and D* being disputed, on account of the state in which they now appear, and the conflicting opinions of the critics who have examined them. If the exclusion of all doubt in reference to them be a condition of their being heard, A, the Alexandrine MS., C, the Codex Ephrem, and F, the Codex Augiensis, will be excluded from the first set; and the manuscript authority will then be G, the Codex Boernerianus, 17. 73, on the side of *θεός*, and *ὁ* will be destitute of all support from the existing Greek MSS. This condition, Dr. Henderson requires; and accordingly he states, that *ὁ* is absolutely ‘without one positive and indisputable testimony, and that *θεός*, adopted by Griesbach, is clearly supported by the suffrage

'of only *three* manuscripts'. (p. 70.) Griesbach himself makes concessions in respect to the two most important of the Greek manuscripts, A and C, as if he were willing to regard them as neutrals. For *θεός*, we have no fewer than 170 Greek MSS., some of which are of considerable antiquity; and as the goodness of many of them is scarcely to be doubted, we should probably find but little difficulty in accepting their reading as the true one, apart from other evidence.

The Versions, however, are far from giving such support to the reading of the great majority of manuscripts, as would warrant a perfectly confidential dependence upon their testimony. A variation on the part of some one or two versions, might not be of moment in a case like the present; but the disagreement of so many of the most valuable of them as are found deviating from the common reading in the passage before us, must demand consideration. We find it no small perplexity to contend with the difficulties arising from this source of evidence, and are altogether unable to dispose of them with the facility which the present Author discovers in his treatment of them. The testimonies of the ancient writers, too, are somewhat embarrassing to a critic who would wish for a just decision on the respective claims asserted for the several readings. We must object to the language which Dr. Henderson has employed in his summing up, p. 70, where the lection *θεός* is said to be sustained by 'all the Greek Fathers'. To many of them, no appeal can be made, as they do not cite the verse; and how some others read, is not easily or satisfactorily to be made out. In accompanying the learned Author in his survey of the testimonies derived from the Versions and the Fathers, we shall subject these witnesses to the process of a critical cross examination, which will, we believe, be the means of shewing, in some important instances, the untenable nature of his positions.

The Latin Version reads neither *θεός* nor *ὁς*, but decidedly *ὁ*. In both the *Old Italic* and the *Vulgate*, the passage is rendered: '*Et manifestè magnum est pietatis sacramentum, QUOD manifestatum est in carne, justificatum,*' &c. It is possible, that a genuine reading may be preserved in a particular version, which varies from all other authorities; but, with Porson, we should think it a hazardous step to prefer any single version to the unanimous consent of all the Greek MSS. now known to exist. In the present case, however, we are not discussing the relative value of a single voucher of an inferior order, set against the deposition of numerous and agreeing witnesses of unimpeachable character. If the Latin Version alone preserved the neuter relative, *quod*, it would not have much weight in the balances of criticism; but the coincidence of its readings with other testimony gives it importance, and we see nothing in Dr.

observation, we must remark, that it is utterly improbable that the Syriac Translator should have taken any such liberty as he supposes. Nothing can be more evident, than that *θεος*, in 1 Tim. iii. 16, admitting it to be the original reading, and before the Translator of the Peshito, in the Greek MS. which he used, is an emphatic word. Dr. Henderson ascribes to the Translator, a deliberate purpose, 'the liberty of substituting.' Now, as the putting of the conjunctive in the place of the substantive would necessarily create an ambiguity in the passage, it is impossible, we think, that the Translator should have committed himself so grossly as to deliberately suppress the most emphatic expression in the text which he was rendering, and to involve the whole passage in obscurity. The Peshito Syriac, we conclude, does *not* favour the reading *θείος*.

The next Versions in Dr. Henderson's list are, the *Coptic* and the *Sahidic*. These, he remarks, 'are equivocal' in their testimony. 'They certainly employ the relative; but though it is of the same gender with the word by which *μυστήριον* is rendered, yet, that word being masculine, the relative may be referred to *θεός* in the preceding context, as well as to it.' (p. 33.) According, then, to this representation, the antecedent to the masculine relative, is not the word by which *μυστήριον* is rendered, but *θεου ζώντος*, in the verse preceding. But against this construction, we need only cite from Dr. Henderson's tract the following passage, accompanying it with the observation, that a construction inadmissible in the original, is equally inadmissible in a version.

'It has been suggested, that, if *ὅς* be at all admissible, it can have no other antecedent than *θεοῦ ζώντος* at the end of the fifteenth verse. Placing the intermediate words within a parenthesis, the passage would then read thus: 'Εκκλησια θεοῦ ζώντος (στύλος καὶ ἰδραίωμα τῆς ἀληθείας, καὶ ὁμολογουμένως μέγα ἵστί τὸ τῆς εὐσεβείας μυστήριον) ὅς ἠφανέρωθη, κ.τ.λ. "The church of the *living God*, (the pillar and basis of the truth, and incontrovertibly great is the mystery of godliness,) *who* was manifested," &c. This construction of the passage, however, which was proposed by Berriman, and has since been adopted by Cramer and others, though strictly grammatical, is, as Berriman himself acknowledges, harsh and strained, and not at all in the usual parenthetical style with which the writings of Paul are so highly charged.' p. 77.

If, then, the masculine relative is in these versions referred to a masculine antecedent, and cannot be connected with *θεου ζώντος*, there is no other alternative, than to refer it to the word expressive of mystery, which is masculine; and thus, in addition to the Peshito Syriac, we have two more most important Versions pointing to a reading different from that of the received text.

‘The *Armenian* Version may express \hat{o} , but it equally expresses $\hat{o}\varsigma$: the relative being used in the language for all the ‘three genders.’ (p. 33.) If, then, we take the reading \hat{o} , this Version coincides with the Vulgate; and if we read $\hat{o}\varsigma$, the preceding remarks are equally to be applied to this version as to the reading of the Coptic and Sahidic. We are surprised to find the Author stating in the very next sentence, that ‘Dr. Laurence maintains, that this version reads neither $\hat{o}\varsigma$ nor \hat{o} , but $\theta\epsilon\hat{o}\varsigma$; and ‘refers for proof to the *Editio Princeps* of Uscau, printed at ‘Amsterdam in 1666, and a duodecimo edition, printed at the ‘same place in 1698.’ Dr. Laurence, assuredly, *does not* maintain that $\theta\epsilon\hat{o}\varsigma$ is the reading of the *Armenian* Version: he merely states, that it may be deemed perhaps as dubious. The only passage in his ‘Remarks,’ relating to this Version, is the following paragraph. ‘But I may be reminded, that I have ‘forgotten the *Armenian* Version. I have not forgotten, but ‘purposely omitted to mention it, because its reading may be ‘thought doubtful. The *Armenian* language is but little understood; and books in it are very scarce. It bears no resemblance to what are usually termed the Oriental languages; ‘nor do we possess in it any comprehensive Lexicon. I have ‘nevertheless been able to consult the edition of the whole ‘Bible published by Uscau at Amsterdam in 1666, the only ‘one extant, and that of the New Testament in duodecimo by ‘another editor at the same place in 1698; all, except the octavo edition of the New Testament in 1668, (merely a republication by Uscau,) with which we are acquainted. In both of ‘these, the following is the literal rendering of the passage in ‘question: “*Great is the deep counsel of the adoration of God, who or which, &c.*” Now, if we connect the relative with the ‘antecedent, *God*, the reading will of course be equivalent to ‘the common one, $\theta\epsilon\hat{o}\varsigma$. But as there are no genders in the language, it may be connected with any antecedent indifferently. ‘And it should be added, that the phrase, *adoration of God*, ‘may be nothing more than a mere compound expression, similar (would our own language admit the combination) to that ‘of God-worship, and may thus simply correspond with $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha\varsigma$.’ pp. 80, 81.

This latter opinion is, we think, to be received as the true one; and a similar judgement must be made of the *Philoxenian* Syriac, which exhibits a similar combination.

The *Arabic* of Erpenius was, according to the judgement of its Editor, taken immediately from the Syriac; and though Dr. Henderson pronounces its reading to be certainly in favour of $\theta\epsilon\hat{o}\varsigma$, we rather agree with those critics who judge it to be in conformity with the Syriac version. The *Arabic* of the Polyglott leaves us in no doubt of the reading which the Translator

with Dr. White, *mysterium pietatis quod*. Dr. Henderson (p. 55) observes, that, in the Philoxenian Version, in the phrase, 1 Tim. iii. 16, the *?*, *dolath*, is omitted before *Aloho*, and the words are given precisely as the *Peshito Syriac* translates *φóβος θεοῦ*. This is altogether incorrect. The phrase *φóβος θεοῦ*, occurs only in two instances in the New Testament, Rom. iii. 18., and 2 Cor. vii. 1; and in these the *dolath* is not omitted, but is prefixed to the word in combination. The correction of this erroneous statement is scarcely of any other moment, than as it shews the incautious manner in which our respected Author has conducted this part of the inquiry.

The *Arabic* of the Polyglott has the reading *θεος*, which is also exhibited by the *Slavonic* Version, and is the lection of the *Georgian*. These are all the Versions which directly support the common reading, and they are all three of inferior authority compared with the other Versions. On the other hand, the Versions which do not read *θεος*, but point to some other reading, are of the first authority, and of the earliest date, with the exception of the *Arabic* of Erpenius, which is probably modern. The *Arabic* of the Polyglott was formed between the seventh and the eleventh centuries; the *Slavonic* is of the ninth century, and the *Georgian*, of the seventh. The Versions which appear to coincide with the Latin, using a relative which they refer to an antecedent expressive of the word mystery, are, the *Syriac Peshito*, of the second or third century; the *Sahidic*, of the same age; the *Coptic*, of, probably, the same antiquity; the *Ethiopic* version, made in the fourth century; the *Armenian*, in the fifth; and the *Philoxenian Syriac*, finished in the year 508, and revised in 616. The Latin is one of the earliest translations of the New Testament; and in both the *Itala* and the *Vulgate*, we have the neuter relative.

The ancient Versions are represented by Dr. Henderson as equivocal in their testimony; but that testimony is not in favour of *θεος*; and the coincidence of such witnesses is certainly of very considerable moment in the calm and impartial appreciation of the whole evidence.

We have not been able to accredit to the full extent to which we would willingly have awarded our approval, either the representations or the arguments of the tract before us; and we have still other objections which the inviolable claims of an intelligent and unprejudiced criticism will not permit us to suppress. We now refer to Dr. Henderson's citations from the Greek Fathers, and his references to them in support of the common reading, which are less cautiously adduced than the circumstances in which the evidence derived from their testimony is placed, will authorize. 'Though', he remarks (p. 58), 'we meet with no formal quotations of the passage before the

‘middle of the third century, yet, in one or two places of the ‘earliest of the Fathers, certain modes of expression occur, ‘which seem to presuppose, and to have been produced by the ‘common reading.’ And at p. 70, he represents ‘all the Greek ‘Fathers’ as consenting in the reading, *θεός*. Berriman acknowledges, that he was unable to produce any examples of clear, indisputable testimony to this reading within the first three centuries. We concur in this account of the matter, and proceed to notice the statements of the Author relative to the testimonies of the Greek Fathers.

In respect to the examples quoted from Ignatius and Hippolytus, as they are not presented as formal citations or direct proofs, it may be sufficient to remark, that, if the passage 1 Tim. iii. 16. had been no part of the New Testament, such expressions as, *Εἰς ἰατρός ἐστὶν σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος θεός. — Θεοῦ ἀνδρωπίνως φανερομένου. — Οὗτος προελθὼν εἰς κόσμον θεὸς ἐν σωματι ἐφανερώθη.*—might have been introduced by the earliest Christian writers as modes of exhibiting the doctrine which they found in the Apostolic writings. The earliest example of explicit and direct testimony to which Dr. Henderson refers, is *Dionysius Alexandrinus*, A.D. 260, who is said to be ‘the first who expressly cites the words’ in his Epistle against Paul of Samosata. This, however, is not by any means an unexceptionable testimony. The genuineness of this Epistle, it is well known, is disputed, and its date is assigned to a later period. We refer to Mill, Cave, Du Pin, Valesius, &c. ‘For my own part,’ says Lardner, ‘I acquiesce in ‘the reasons of the learned men before mentioned, so far as to ‘think it highly probable that the piece in question is not the ‘work of Dionysius, or any of his contemporaries, but of a much ‘later date.’* As this is the only instance of formal quotation produced by the Author to sustain his position, that the common reading is exhibited by writers of the first three centuries, it will be immediately perceived how insufficient it is for such a purpose. Nor is the Author much less unfortunate in the next example on his list—*Athanasius*, A.D. 326. ‘In his fourth ‘Epistle to Serapion, we are’, he says, ‘furnished with a quotation of the passage, introduced in such a manner as clearly ‘to shew that *θεός*, and neither *ὁς* nor *ὁ*, was the reading of the ‘text.’ The passage is explicit enough, but the Benedictine Editors have included it in a parenthesis, as of doubtful authority, it being found only as a marginal reading of a single manuscript.

We must be allowed to remark, that a critic who appeals to

* Works, Vol. III. p. 98. Ed. 1788.

the evidence of the Greek Fathers, is bound to produce it in an unexceptionable manner, and to furnish his readers with the objections which have honestly been offered to invalidate the testimony for which these witnesses are cited. The first three centuries afford no clear, definite evidence in favour of the reading $\theta\epsilon\omicron\varsigma$; and as the first indisputable evidence which we find in Dr. H.'s list, is towards the conclusion of the *fourth* century, we may repeat Griesbach's account of this branch of the evidence:— '*Nec in ullo antiquitatis monumento, seculo quarto exeunte anteriore, reperiri potuit.*' When Dr. H. asks, 'Are there not testimonies of higher antiquity in favour of $\theta\epsilon\omicron\varsigma$, than any that can be produced against it?' we do not precisely understand to what species of evidence he refers, but we suppose that he does not mean the quotations to be found in the Greek Fathers. The most ancient testimonies are, perhaps, *not* in favour of $\theta\epsilon\omicron\varsigma$.

In his Vth chapter, Dr. Henderson has entered largely into the consideration of the internal evidence, and ably contends for $\theta\epsilon\omicron\varsigma$ as the true reading. We entirely agree with him in rejecting $\hat{\omicron}\varsigma$, which is void of all grammatical propriety in the sense of '*He who.*' Till the consistency of such a construction with the principles of the Greek language can be established, it must be reckoned inadmissible; nor will Griesbach's canon, '*Difficilior et obscurior lectio anteponeunda est*', avail for its introduction into the text. We concur, too, with the learned Author, in rejecting the reading which would connect $\hat{\omicron}\varsigma$ with $\theta\epsilon\omicron\upsilon \xi\omega\nu\tau\omicron\varsigma$, including the intervening words in a parenthesis. If $\theta\epsilon\omicron\varsigma$ should be taken as the original and true reading, on the ground of sufficient external proof, there can be no hesitation in preferring it on the propriety of its adaptation to the place which it occupies.

Our object has not been to determine, on a full critical examination of the evidence, the weight of the various readings, and to discriminate the genuine lection, but simply to shew the difficulties which perplex a critic in respect to this passage, and to notice the unsatisfactory manner in which some parts of the evidence are discussed in the tract before us. More, we apprehend, must yet be done, to render justice to the whole subject. We wish to see the question investigated as one of criticism; and should render our thanks to any competent scholar who would patiently proceed through the whole of Griesbach's Note on the passage, and estimate the value of the several testimonies which he has collected, and which may be obtained from other sources. While we must regard the preponderating evidence as supporting the common reading, we cannot conceal or dissemble the want of entire confidence in this conclusion which we feel, when we seriously and temperately look to the authorities that withhold their sanction from the text in its present form.

To the learning and ability which Dr. Henderson has displayed in this Tract, it cannot be necessary for us to bear our willing testimony. We have not many Oriental scholars among us, so well qualified to prosecute Biblical investigations of this nature; and the animadversions which we have felt it to be our duty to make, involve no impeachment of his erudition. It would have been much more gratifying to our feelings, to bestow unqualified commendation on his present elaborate attempt to uphold the cause of Scriptural truth.

Art. IV.—*Military Reminiscences*, extracted from a Journal of nearly Forty Years' active Service in the East Indies. By Colonel James Welsh. Two Volumes, 8vo., pp. 723. London, 1830.

FEW remote countries have been more extensively or more adequately described than India. Yet, independently of regions respecting which our information is imperfect, we are continually discovering that there is much to be learned concerning those very districts, and those special passages of history, with which we had supposed ourselves most familiarly acquainted. It is in this point of view that the details of personal adventure become peculiarly interesting: the narrator, while busying himself only with what may concern his own movements and feelings, touches on a number of minute but valuable particulars, which, had he been writing set and formal history, he would have passed over as trivial and extraneous. To instance the Memoirs of Sir Thomas Monro. The papers of that accomplished soldier and administrator are necessarily, as official reports, and incidentally, as confidential communications, full of circumstances and comments which no regular historian would dream of introducing into his narrative: the results, indeed, he might carefully insert, but without affording to the reader a fair opportunity of verifying the accuracy of his induction, the sound judgement of his analysis, or the discriminative tact of his selection. Picturesque arrangement goes further than most people may be inclined to admit; and, not merely for descriptive purposes, but in its application to character, circumstance, and result, is indispensable to just exhibition. In original documents, facts almost always find their right place, and, in one way or other, invariably give the right clew to action and character: in other words, they make out the picture, indicating at the same time, by their choice, as well as by the manner in which they are put forward, the feelings and prejudices which influence the colour and effect. Thus, the papers of the great man to whom we have just referred, will be found, both by their distinct and business-like statement, and by their just and explanatory application, to

set out the points of history and their circumstantial elucidations, with a clearness and force which no other kind of representation can possibly give. As another illustration of the value of original and documentary materials, we shall for a moment refer to an instance not quite so obviously in point. The Code Napoleon is unquestionably a noble production, though full of anomalies and defects, some of which it is exceedingly difficult to account for on any common principles of reasoning or legislation. Happily, the *procès verbal* of the conferences and discussions held at the various sittings in which the provisions of the Code were determined, has been committed to the press; and such light does it throw on many peculiarities of the system, that, as a matter of codification, it can hardly be deemed intelligible without the comment. Of such importance is it to ascertain, in all cases, the motives and interests, however minute, which have been implicated in transactions of moment, that we would infinitely rather, waiving the circumstance of mere mental gratification, consult the driest shred of a primary document, than the most brilliant combinations of political wisdom and eloquent composition in what is called classical history.

The contents of Colonel Welsh's volumes have but little in common with the political sagacity which distinguishes the papers of Sir Thomas Monro, and still less with legislative and codificatory processes. They are, however, of considerable value, and, as the results of actual service and inspection, communicated by an able and high-minded officer, have a *prima facie* claim on our favourable attention. This, however, is not all. The Colonel has not, in these 'Reminiscences,' conducted us over a beaten track, casually and imperfectly relieving the weariness of our progress by slight and unimpressive novelty; but he has led us into new and pleasant paths of observation, giving fresh illustrations of previous knowledge, completing unfinished trains of history, and furnishing information of a very interesting kind, concerning points previously obscure. We cannot, indeed, take upon us to affirm that all this is done in the best possible way: but little revision seems to have been bestowed on the original manuscript, and the Author apologizes for defects on the score of an unfinished education and imperfect opportunities. These apologies, however, are not to be admitted. The Colonel is, clearly, a man of ability; his style is essentially good; and it is a matter of regret that somewhat more of editorship has not been employed in giving increased attraction to a meritorious work.

It was at the age of fifteen, in 1790, that the Author was 'launched into the world without a pilot.' His destination was for India, where a commission in the Madras army awaited him, and where a long and honourable service has well entitled him to his present repose.

The surprise and gratification, not forgetting the miseries,—heat and musquitoes—of the newly imported European, the *Griffin* *, as he is technically termed, are slightly, but sufficiently described. The recently arrived Cadet was not long left to enjoy the felicities of eastern indolence, for he was soon engaged in the full activities and hazards of his profession, with a command in a native corps employed, under Lord Cornwallis, in the campaign against Tippoo Sultaun. His next service was in 1793, against Pondichery; and, three years after, he was with the army which took Ceylon from the Dutch. But the most interesting scenes of his early campaigning, occurred in the Tinnevely territory. The larger portion, if not the whole of this district, had become, by the casualties of time and war, the property of independent Poligars; a title common to every native chief throughout the South of India, and probably much the same, in its origin, with the Zemindar (landholder) of the Northern Circars, and the Thakoor (lord) of Rajpootana. Like the European Barons of the feudal times, these Poligars lived each in his strong-hold, ever prompt to pick quarrels with his neighbour, and yielding a reluctant obedience to the dominant power of the East India Company. In 1799, the war with Tippoo offered an opportunity of insurrection to these brave and high-spirited men, which they unhesitatingly embraced, and a formidable combination took place among the chiefs of the southern Pollams (villages). This was, however, quelled; and advantage was taken of the occasion, to disarm the Poligars, to dismantle their fortresses, and to extend over them the direct power and control of the Company. This brief explanation we have supplied, since Colonel Welsh is rather too apt to neglect those little explanatory details which, though unnecessary to the previously instructed, are indispensable to the general reader. His statement of immediate circumstances, we give in his own expressive language, admirable for the high and honourable feeling which it breathes, and not less so for the sound and liberal policy which, by implication, it recommends.

* On the subject of nicknames in our Indo-European possessions, the following extract may give useful information to some of our readers. 'The Bombay army are generally designated "Ducks," perhaps from their presidency being situated on a small island. The Bengalees are denominated "*Qui hies*," from a habit of exclaiming "*Koey hye*?" "Who is there?" to their domestics, when requiring their attendance; and the Madrasees are designated by the appellation of "*Mulls*," from the circumstance of always using a kind of hot soup, yeledped Mulligatawny, literally pepper water, at their meals, particularly supper.'

'The southern Poligars, a race of rude warriors, habituated to arms and independence, had been but lately subdued; and those of Punjalumcoorchy were the hardiest and bravest of the whole. Their chief, called Catabomia Naig, having successfully defended the fort against a force under Colonel Bannerman two years before, had at length been taken prisoner, with the rest of his family, and kept in close confinement. It is not for me to decide upon the justice or policy of such a measure, but I should have thought, liberality and kindness would have been the way to secure their allegiance. While their chiefs were condemned to a perpetual and ignominious imprisonment, the fort of Punjalumcoorchy was ordered to be razed to the ground, with some others of less note. Such treatment to a high-spirited people was not much calculated to win their affections; and the indignities to which individuals were subjected by the native servants of the Collector, adding fuel to the fire, the whole burst out at once, and for a season bore down all before them.'

Early in 1801, our Author was stationed in the Tinnevely district. On the 3d of February, while he was, with a large party, dining at the garden house of Major Macaulay, near Palamcottah, a number of Poligar chiefs who were confined in the fort, aided by their partizans from without, overpowered the guard, and effected their escape. Troops, without loss of time, collected from every quarter, and advanced upon the fastnesses of the insurgents. The gallant Poligars were not wanting to their cause. The invading division was attacked upon its road; and it appears to us, that considerable military tact was displayed by the Poligar leaders, though the absence of regular discipline and the want of effective armature among their troops caused their combinations to fail. At length, the invaders came in sight of Punjalumcoorchy, the capital of the petty state on which they were now inflicting the ravages of war. The town, as our readers are aware, had been taken during the previous revolt, and its walls were levelled with the ground; but, to the astonishment of our troops, the fortifications had been completely rebuilt, and a resolute garrison manned the ramparts. The assailing force was entirely native and without artillery of siege; consequently, it was impossible to batter in breach, and, as it would seem, equally impossible to hazard the *coup de collier*, in the absence of Europeans to head the columns of assault. In these difficult circumstances, it was resolved to try the success of a *camisade*. Long, however, before the approach of darkness, it was ascertained, that the enemy had formed a similar design, and that five thousand determined Poligars were awaiting night-fall, with the purpose of breaking in on the encampment. It would have been madness to await the event of such an attack; and it would have been equally ill-judged to persevere in plans of offensive operation in the face of overwhelming numbers supported by a strong fortified post. At

two in the afternoon, therefore, the troops were drawn up as if for the assault; but, when every arrangement had been completed, they moved off from the rear, and after a smart affair with the enemy, reached Palamecottah, at the termination of a severe night march. While the corps were waiting for reinforcements, the Poligars were not inactive: they were successful in various conflicts, and their chief distinguished himself by his forbearance in victory. 'This,' emphatically exclaims Colonel Welsh, 'was the infamous Catabomia Naig, who had lately been confined in irons, and treated with every indignity; upon whose head a price was set, and who was, on no condition, to receive any quarter, if found in arms!' The Colonel, highly to his honour, has, evidently, a strong feeling in connection with this miserable business; and his expressions, though moderated by professional and gentlemanly habits of self-control, betray his indignation at the whole conduct of this disgraceful struggle. A studious concealment seems to have been practised concerning the details of the affair: officers who fell bravely in the field, were gazetted as dead in the common course of nature, and no account of the campaign has, until now, been submitted to the public eye.

In the meantime, reinforcements came rapidly in; and before the end of March, a body of three thousand troops was in motion under the orders of Major Colin Macauley, one of the best and bravest officers of the old Indian army. After a smart affair between the insurgents and our cavalry, the brigade came in sight of Punjalumcoorchy; the fortress presenting to a closer inspection, an aspect so unmilitary as to provoke a comparison with a 'kail-yard, with a dike about it.' The wall did not exceed twelve feet in height, with short curtains and small square bastions, on which were mounted a few old guns. There was no ditch, but a thick hedge of 'cockspur thorns' surrounded the place. Preparations were immediately made for laying open the defences, though with very imperfect means; and, at length, a breach being effected, a party was ordered to storm.

'They advanced with alacrity, under the heaviest fire imaginable, from the curtains and five or six of the bastions, the defences of which we had not been able to demolish. Our men fell rapidly, but nothing impeded their approach; even the hedge was speedily passed, and repeated attempts were made to surmount the breach, but all in vain. Every man who succeeded in reaching the summit was instantly thrown back, pierced with wounds, from both pikes and musquetry, and no footing could be gained. At length, a retreat was ordered, and a truly dismal scene of horror succeeded; all our killed and many of the wounded being left at the foot of the breach, over which the enemy immediately sprung, and pursued the rear, while others pierced the bodies both of the dying and the dead.'

Three hundred and twenty men were killed and wounded in this disastrous assault, independently of a 'considerable loss' sustained by a body of Poligars in alliance with the English, who made an attempt on the opposite face of the fort. The intrepidity of one of their chiefs is recorded by Colonel Welsh in strong terms of high admiration. He was of the Eteapoor tribe, the 'hereditary enemies' of the Poligars of Punjalum-coorchy, and when mortally wounded, requested that he might be carried to the spot where Major Macauley stood, surrounded by his officers. 'The old man, who was placed upright in a chair, then said, with a firm voice, "I have come to shew the English how a Poligar can die." He twisted his whiskers with both his hands as he spoke, and in that attitude expired.' An application subsequently made to the insurgents for permission to carry off the dead from the foot of the breach, for interment, was 'kindly and unconditionally accorded;' and for some days afterward, whenever any of the besiegers approached the walls, the Poligars called to them, desiring peace and amnesty, on conditions of obedience to the English Government and regular payment of tribute, stipulating only for the personal freedom of their chieftains. The answer given was, that there could be no negotiation with rebels in arms; that their submission must be unconditional and accompanied by the surrender of their chiefs.

The siege was now changed into an imperfect blockade; but the Poligars were not idle. They made fierce attacks by night upon the British outposts, and contrived to bring a nine-pounder to bear on the camp, keeping our men very disagreeably on the alert. On the 21st of May, strong reinforcements, with an effective battering-train, arrived in camp, under Lieut. Colonel Agnew, who assumed the command, evidently under an impression, very sufficiently removed by subsequent circumstances, that the former failure was in some degree attributable to want of energy on the part of the assailants. A different point of attack was now chosen, and the powerful means employed, speedily demolished the faces of another bastion, while the side defences were equally rendered useless. Undismayed by these terrible manifestations of increased power, the gallant garrison stood their ground against the strong body which moved upon the point of assault.

'Notwithstanding this formidable array, with the whole force ready to back them, the defenders shrunk not from their duty, but received our brave fellows with renewed vigour; and the breach was so stoutly defended, that although the hedge was passed in a few minutes, it was nearly half an hour before a man of ours could stand upon the summit: while bodies of the enemy, not only fired on our storming party from the broken bastions on both flanks, but others sallied round and

attacked them in the space within the hedge. At length, after a struggle of fifteen minutes in this position, the whole of the enemy in the breach being killed by hand-grenades and heavy shot thrown over among them, our grenadiers succeeded in mounting the breach, and the resistance afterwards was of no avail; although one body of pikemen charged our grenadiers in the body of the place, and killed three of them.

* * * * *

‘A general panic now seized the enemy, and they fled from their assailants as fast as possible; but no sooner had they got clear of the fort, than they formed into two solid columns, and thus retreated; beset, but not dismayed, by our cavalry, who attacked them in flank and rear, and succeeded in cutting off six hundred. The remainder, however, made good their retreat, and a column of about two thousand ultimately escaped.

* * * * *

‘To us, who had suffered so severely in our unsuccessful assault, a sight of the interior of this abominable dog-kennel was most acceptable: the more so, as this was the first time it had ever been taken by storm, though frequently attempted. Nothing could equal the surprise and disgust which filled our minds at beholding the wretched holes underground, in which a body of three thousand men, and for some time their families also, had long contrived to exist. No language can paint the horrors of the picture. To shelter themselves from shot and shells, they had dug these holes in every part of the fort; and though some might occasionally be out to the eastward, yet, the place must always have been excessively crowded.’

The subsequent details of the Poligar war, are of inferior interest. The followers of the *Cat*, as our soldiers were wont to call Catabomia Naig, maintained their character; but the resistance from the inhabitants of the Murdoo country, was of a feebler kind. The chief difficulty lay in cutting through a thick and extensive jungle; an operation which does not appear to have been expedient, and ultimately proved unavailing. At last, however, the country was subjugated, and the gallant chiefs who had so nobly defended their independence, were—we are ashamed to say it, and Colonel Welsh evidently reprobates the deed—*hanged*. The Murdoo chieftain and his intrepid brother had been remarkable for their kindness and hospitality towards Europeans visiting their country. The chief himself seems to have been a most amiable man and sovereign.

‘Though of a dark complexion, he was a portly, handsome, and affable man, of the kindest manners and most easy access; and though ruling over a people to whom his every nod was a law, he lived in an open palace, without a single guard: indeed, when I visited him in February 1795, every man who chose to come in, had free ingress and egress, while every voice called down the blessing of the Almighty on the father of his people. From a merely casual visit, when passing through his country, he became my friend, and during my continuance

at Madura, never failed to send me presents of fine rice and fruit, particularly a large rough-skinned orange, remarkably sweet, which I have never met with in such perfection in any other part of India. It was he also, who first taught me to throw the spear, and hurl the cottery stick, a weapon scarcely known elsewhere, but, in a skilful hand, capable of being thrown to a certainty to any distance within one hundred yards. Yet, this very man I was afterwards destined, by the fortune of war, to chase like a wild beast ; to see badly wounded, and captured by common Peons ; then lingering with a fractured thigh in prison ; and lastly, to behold him, with his gallant brother, and no less gallant son, surrounded by their principal adherents, hanging in chains upon a common gibbet.'

Yet, concerning either this man or his not less hospitable brother, can even Colonel Welsh express his regret, that, by failing personally to be present at the capture, he had ' the bad luck ' to miss a share in a large reward, ' the price of their blood !! ' The most singular agent in this series of transactions, was a youth nearly related to the ' *Cat*, ' deaf and dumb, yet, of acute intellect and energetic character. This tall, slender, sickly-looking ' lad ' was, says the Colonel, ' one of the most extraordinary mortals I ever knew. ' His constitutional defects, combined with his daring and decided spirit, made him the idol of his tribe, investing their personal attachment with somewhat of a superstitious reverence. A glance, a sign, from the Oomee (*Dumby*) was instantaneously obeyed. Were the English to be attacked, he collected a few straws, placed them on his open palm, and, sweeping them off with the other hand, gave the signal for action by a ' whizzing sound from his mouth. ' Though always in the van of fight, he escaped as if by miracle ; and, even when severely wounded, and closely followed up by the native irregulars in the British service, he was saved by the ingenuity of a poor female. At last, however, he was taken, and ' doomed to grace a gallows in reward for the most disinterested ' and purest patriotism. ' It is well, perhaps, that the secret history of our Indian achievements has not always been preserved ; but it is not amiss that we should now and then learn some of its details. The Poligar tragedy is out of date, and its authors have gone to their account ; but the more recent business of Talneir, though disapproved of by every writer (so far as we have observed) who has mentioned it, has not, we believe, been made the subject of inquiry.

The son of the Murdoo chief, a youth of fifteen, was spared, but sentenced to perpetual banishment. He was consigned to the vigilance of Colonel Welsh, who did his utmost to relieve poor Dora Swamy's wretchedness ; but this was beyond his power, though he was able to alleviate his personal privations, and had the satisfaction of committing him to the charge of kind and considerate men when departing for the place of his exile.

‘I still seem to see the combination of affection and despair which marked the fine countenance of my young friend Dora Swamy, as I handed him to the boat; and the manly and silent misery which his companions in affliction displayed, on quitting their dear native land for ever. Here, to all appearance, our acquaintance was to end; but fortune had still another pang in store for me; for, being forced to sea for my health, in the year 1818, and landing at Penang, I received a sudden visit from a miserable-looking decrepit old man; who, when, without the most distant recollection of his person or countenance, I demanded his name and business, looked for some time in my face, the tears ran down his furrowed cheek, and at length he uttered the word “Dora Swamy!” It came like a dagger to my heart; the conviction was instantaneous. My poor young prisoner stood before me; changed, dreadfully changed in outward appearance, but still with the same mind, and cherishing the remembrance of former days and former friendships. The casual hearing of my name had revived his affection, and, I much fear, the mistaken hope, that an advancement in rank might afford me the means of lessening his misery. He even entreated me to be the bearer of letters to his surviving family, but this, I understood, was contrary to the existing orders.’

Colonel Welsh expresses a hope that his narrative may fall into the hands of some ‘kind-hearted Director,’ and induce an improvement of Dora Swamy’s situation. It is probably too late. If that innocent sufferer was in a state of decrepitude in 1818, at the early age of thirty-two, he is, in all probability, now beyond the reach of a justice so tardy and reluctant.

Colonel Welsh’s next service was in the Mahratta war, under the command of General Wellesley. He was with the storming party at Ahmednuggur, but, much to his regret, missed the opportunity of sharing in the dangers and honours of the field of Assaye. The battle of Argaum indemnified him; and he is copious in details, valuable as the result of personal observation. We must, however, pass over much highly interesting, though exceedingly desultory matter, including the Colonel’s visit to his native land in 1807 and 1808, and come at once to his brilliant service in the storm of Arambooly lines, on the frontiers of Travancore. These strongly fortified intrenchments presented such a formidable front, that Colonel St. Leger consented with extreme reluctance to our Author’s proposal to carry them by a *coup de main*. It was committed to his conduct, and proved completely, and almost bloodlessly, successful; and it is quite clear from the report of the commander of the division, that the enterprise was ably and gallantly led. In 1810, Colonel Welsh was stationed at Bangalore, and thus became acquainted with two individuals who afterwards highly distinguished themselves, and ultimately fell in the field. Colonel (afterwards General) Gibbs is described as an admirable officer, kind and considerate to his men, and a perfect master of his profession.

Sir Robert Rollo Gillespie was remarkable for his daring and decisive character : our readers will recollect the details of that magnificent exploit which dethroned the chief of Palembang, and exhibited one of the most striking illustrations on record of intrepidity and self-possession in the midst of danger and dreadful circumstance. He was, however, a reckless and violent man, of kind feelings and good intentions, but unrestrained by those higher sentiments of Christian morality which alone can make men trustworthy members of society. The Colonel was a great tiger-hunter ; and the following description of that hazardous diversion is worth extracting.

‘ Discoursing one morning at Colonel Gillespie’s house, about the hunting of tigers, he proposed we should get one from Mr. Cole, at Mysore, and hunt him on horseback with spears ; a few of us agreed to the trial, and a cage was accordingly received from Closepett, with a fine large and active tiger : the party consisting of five or six horsemen, assembled immediately, and I ordered a Naigue and six Sepoys out with the cart to the race-course, on which it was determined to have the hunt. In order to make me more *au fait* at this new sport, the Colonel made me a present of one of his own spears, made on purpose for him in Calcutta ; and the guard was ordered to draw up, unloaded, between the cart and the cantonment, to prevent the tiger going in that direction. The door was turned towards the country, and opened, when out crept the animal, and looking round, ran immediately upon the guard, the nearest man of whom presented his bayonet, which, entering his side, threw him over. Recovering in an instant, he twisted the hilt of the bayonet off the end of the musket, and knocked down the Sepoys, one after the other, like a set of ninepins. The scene was so novel, and the result so unlooked for, that we were all paralysed ; the animal actually put his paws on one man’s shoulders in spite of musquet and bayonet, and bit three or four teeth out of his head. And of four sufferers, for whom a handsome present was raised by subscription, this poor fellow was most dangerously wounded. At length, having prostrated all his nearest opponents, the beast crouched down, when the Colonel rode at him full tilt, and delivered his spear ; but I saw, in following him, that it stuck in the ground, close to his neck, but had not entered. He afterwards chased the Colonel, and the Aumildar, or rather Foujdar, the head native in the Pettah on the part of the Mysore Government, and then crouched a second time. It is only at those times of inaction that they can be approached with any safety. About twenty peons, belonging to the Foujdar, now advanced, and one from their number ran up behind the crouching monster, and with a long straight sword cut him across the tail. The animal then rose, and turning round, received a stab in his mouth ; when rushing on, the man retreated still cutting at him, till he drew him into the midst of his comrades, who instantly despatched him with some hundred wounds. These men were all armed alike, with a long sword and shield, and their dexterity was equally admirable with that of the cool conduct of the individual who first attacked him.’

Colonel Welsh's official residence in the Mysore country, gave him opportunities, in 1811 and the following year, of becoming acquainted with one of the most extraordinary countries in India, and governed by a man not less remarkable. Colonel Wilks, in his valuable work on Southern India, gives an interesting description of the person and manners of the Coorg Rajah; and we have often felt considerable curiosity concerning the subsequent history of that gallant chief. The Coorg country lies to the westward of Mysore, and occupies a space of about fifty miles in length, by thirty-five in extreme breadth. It is surrounded with mountains, generally inaccessible; and its interior consists of a succession of hilly tracts and cultivated valleys; the whole, with the exception of the latter, so wild and rugged, so intricate and impassable with its deep jungle, and extensive forests of teak, jack, and mango trees, that its natural defences alone would make it a difficult conquest. But, in addition to these advantages, a singular but very effective system of fortification has been devised and carried extensively into execution. Nearly the whole surface has been divided into square sections, usually of about a mile in diameter, trenched deeply and embanked, forming an indefinite series of fortified camps, and presenting incessant obstacles to an invading enemy. The jungle is suffered to remain, so that the means are afforded of maintaining a system of bush-fighting and sharp-shooting, even when the intrenchments are in possession of the enemy. The region does not seem to be populous, since Colonel Welsh, who traversed nearly the whole, did not observe more than six or eight villages; and, in truth, the absence of a dense population is sufficiently inferrible from the circumstances we have just described. Where so much extent of surface can, without inconvenience, be sacrificed to forest and thicket, it is clear enough that the human occupants cannot be very densely planted. On the other hand, it is a first-rate sporting country,—elephants, tigers, bears, bisons, buffaloes, hyenas, with an endless catalogue of other animals both timid and ferocious. Our Colonel is a keen sportsman, and the reputation of this unrivalled game district attracted him: he procured letters of introduction and visited the Rajah, the younger brother and immediate successor of the chief whom we just now mentioned.

Verajunder, the Coorg Rajah of Colonel Wilks, bravely opposed the overwhelming power of the famous Hyder Ali, but was defeated in battle and made prisoner. Favourably treated by that politic chief, he took an oath of fidelity, and was suffered to depart. He broke his faith thus pledged, and was accustomed to boast of this violation as an admirable stroke of policy. He fortified his country, armed his people, and bade defiance to the sovereign of Mysore. In the wars of the English with

Tippoo Sultaun, the Coorg chieftain was our devoted ally. After that monarch's death, he was seized with a paroxysm of madness, and murdered, in one day, twelve hundred individuals either personally related to him or of high rank. That this was the act of insanity, not a *coup d'état*, the following circumstance will prove.

'There was an old woman who had confidently attended him for years, cooked his victuals, and frequented the interior of his palace, and a child only a few years old, who was born there, a relation of this woman. After completing the work of destruction, in which he had played a conspicuous part, assisted by several elephants and soldiers in the court-yard, he retired into his study; the old woman came in, to offer her services, followed by the child, when he immediately stabbed the woman, and, seizing the child, laid it upon the table, and deliberately dissected it with a penknife.'

Shortly afterwards, Verajunder died, probably by one of those casualties which so often befall tyrants who become the terror of those around their person. He was succeeded by the only one of his relations whom he had spared, and who was still reigning at the time of Colonel Welsh's visit. Nothing could exceed the courtesy, the hospitality, the kindness with which the visiter was treated. The *Maha Swamee*, (literally, the great deity or idol,) Lingrajunder Wadeer, met them first in the uniform of an English Major-general, which did not become his person so well as the native dress which he afterwards wore. He was a handsome, well-made man of about thirty, active and uncommonly dexterous in the use both of fire-arms and the native weapons; his horsemanship was perfect. His collection of rifles and fowling-pieces, was from the hands of the first English makers, and his own gun-smith was a master of his business. The lodgings assigned for the Colonel's accommodation, were handsomely fitted up and furnished in the English style: the breakfast service was of Queen's ware, the liquors were European, and the principal attendant was recognized as having been the butler of an old friend at Vellore. The sport was excellent, and the Rajah himself accompanied his guests to the field. Liberal presents were made at departure, and all pecuniary remuneration to the servants were forbidden.

In the following year, a second visit changed the colours of this interesting picture. Suspicions had been awakened in the Rajah's mind; and though every thing was, externally, friendly as before, our countrymen perceived that they were watched. 'Four fat Bengalees,' servants to the court, had been appointed, during the first visit, to wait personally on the English officers, and their indefatigable assiduities had been not a little amusing: now they were absent, and the 'butler,' when questioned concerning them, 'turned pale and trembled.' This poor man

afterwards effected a secret interview with the Colonel, and from his statements, confirmed by circumstances, it appeared that the courteous and hospitable Maha Swamee was a jealous and sanguinary tyrant.

‘The four Bengalees, whom I had left fat and happy, had become dissatisfied with promises, and wages protracted and never paid; they had demanded their dismissal, and had, in consequence, been inhumanly murdered. He himself had applied for leave, and was immediately mulcted of all he had, and his thumbs squeezed in screws made on purpose, and used in native courts, his body flagellated, and a threat held out, that the next offence would be punished with death. That the Rajah being acknowledged as the God of the country, exercised the supposed right without remorse and without control. That for instance, if a poor fellow, standing in his presence, with both hands joined in adoration as of the Supreme, incessantly calling out Maha Swamee, or Great God! should be suddenly hit by a musquito, and loosen his hands to scratch, a sign, too well known, would be instantly made by this *soi-disant* Deity, and the poor wretch would be a head shorter in a twinkling. This, he told me, had been the fate of the fine looking Parsee interpreter, whom I had seen at my last visit, who having built a house, and amassed some wealth, was beheaded, and his property seized for the state; and this, he also assured me, was the fate of every man who entered the country, if ever he attempted to quit it again; and the Rajah, admitting his troops to a share of the plunder, bound them to his interests by chains of adamant.’

We are happy to say, that a well-managed device, suggested and supported by Colonel Welsh, was successful in subsequently effecting the release of this poor man, though with the loss of all that he possessed. And it is still more pleasant to be able to state, that Lingrajunder died in 1820, and that his son, the reigning prince, is represented as ‘a mild, inoffensive, young man.’

Colonel Welsh's second volume will detain us but a short time in comparison with the first. Not that it is by any means destitute of interesting matter, but it is more desultory, and connected with objects of less permanent importance. In 1812, the Colonel was engaged in a light infantry campaign among the Wynaad mountains; and towards the close of the year, after the successful termination of his military labours, he met with an awkward adventure on the borders of the Coorg region. With one of his officers, and the usual complement of attendants, he set out on a sporting exploration of a most promising but hazardous-looking jungle, evidently full of game, but as obviously tenanted by animals of fierce nature and formidable strength. The party divided, Lieutenant Fyfe leading one set round a lake surrounded with jungle, while Colonel Welsh skirted it on the other side. Following a tempting opening,

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the Colonel plunged into an elephant-trap twelve feet deep. He was thrown forward with great violence and head foremost, but, providentially, without serious hurt, while two of his followers, in an incautious endeavour to procure the means of rescuing him, fell into another pit-fall, and sustained such severe injuries as ultimately to lose their lives. So heavy had been the Colonel's fall, that the stock of his double-barrelled gun was broken, and he probably owed his escape from a broken neck or a fractured skull, to the depth of mud at the bottom of the cavity. He tried to scale the sides of the pit, but the damp clay resisted all his efforts to secure a footing. He called for help, but found himself deserted by all but the miserable wretches who lay in the neighbouring trap with dislocated limb and broken back; the remainder of his party had wisely drawn back when he first entered the jungle. His hopes now rested on Lieutenant Fyfe, and by firing off in succession, the two barrels of his gun, as well as by shouting at intervals, he attracted the attention of his comrade, and was released. His language on this occasion is so just and appropriate, that we shall insert the expression of his thankfulness and self-reproof.

'After the detail of so very signal an escape, I need not crave the reader's indulgence for the utterance of that humble and lively gratitude to the Almighty, which such an occasion undoubtedly demanded. The folly and exposure to unnecessary danger were all my own; the mercy and the safety were from the Lord; and His holy name be praised!'

In March 1813, at Bangalore, the Colonel witnessed the singular Hindoo ceremony of passing through the fire. Over a fiercely ignited surface of eighteen feet by twelve, a number of individuals either walked or danced in succession, one of them bearing on his shoulder an infant, 'which did not even cry.' Such was the intensity of the body of red-hot coal, that the margin of the fire-pit was unapproachable, and the English officers sat on horseback at a few yards distance. The devotees were, however, 'besmeared all over with some yellow stuff,' and it may be desirable to know the qualities of so effectual a preservative. Colonel Welsh could never 'get any native to explain' the mystery, but it is deserving of more direct and authoritative investigation. Many, we may say most, of the specific remedies have been discovered by accident, or adopted from ignorant or empirical usage; and if this 'yellow stuff' have really those prophylactic virtues, it may also have powerful remedial qualities.

Some rather interesting details occur concerning a sect of Mussulmans known by the name of Moplah. Their precise tenets do not appear, but their practice seems to unite, in a very striking degree, superstitious character with an utter absence of all high religious principle. They are all selfish money-hoarders,

yet waste large sums on building mosques quite uncalled for either by necessity or expediency. Their habits of life are 'filthy and disgusting;' their unsocial disposition will not allow them to assemble together even for public worship; and their want of charitable feeling is proverbial. They are, in a word, a 'cowardly, sulky, and jealous race.'

We shall not undertake to reduce the remaining portion of these desultory and exceedingly miscellaneous 'Reminiscences' to systematic order; nor should we find it convenient to extend the present article by multiplying extracts. We have, as already intimated, given the substance of the more important information; and we shall conclude our comment on the contents of these volumes, by recommending their perusal as filling up not a few chasms in the minor departments of Indian history, and communicating much interesting and instructive detail connected with the state of society, morals, manners, and government in the peninsula of India.

We are rather at a loss how to deal with the graphic illustrations; some are very good, others exceedingly bad: the good, however, predominate, and, on the whole, they form an interesting series. The view of the Pagoda of Papanassum is a clever drawing of a lovely scene; and the bird's eye view of part of the Hill-fort of Punalla, gives a good popular exhibition of the interior of such muniments. A number of military plans elucidate the narrative. Altogether, we have been much gratified by the book.

- Art. V. 1. *A Series of Maps, Modern and Ancient*, under the Superintendence of the Society for the Diffusion of Useful Knowledge. Nos. I. to VIII. Price 1s. each. London. 1830.
2. *A Comparative Atlas of Ancient and Modern Geography*, from original Authorities, and upon a new Plan, for the Use of Eton School, by A. Arrowsmith. Fifty-two Plates. Imperial 4to. Full coloured and half-bound, 2l. 15s. London. 1828.
3. *Skeleton Outlines to the Eton Comparative Atlas*. Imperial 4to. Price 5s.
4. *Index to the Eton Comparative Atlas of Ancient and Modern Geography*. By A. Arrowsmith. Royal 8vo. Price 7s. London. 1828.

IT cannot be too strongly urged on the attention of all who may be concerned in the instruction of youth, that there can be no sound historical *grounding*, nor, indeed, can there be a fair foundation for useful general reading, without an habitual manipulation of geographical maps and chronological tables. A prompt and ready reference to these indispensable companions,

or rather their deep impression upon what we may be permitted to call the *eye-memory*, is the only thing that can keep the continually intersecting lines of history clear and distinct; enabling us always to collateralize the great streams of events, and to solve the various and important questions arising out of their relative or contrasted synchronisms.

Although Chronology is not specifically connected with the subject before us, it is so inseparably interlinked with it, that we shall take this occasion to say a few words in enforcement of it as a necessary element, a *sine qua non*, of all legitimate instruction. Nor is it sufficient to make use of those convenient manuals which are commonly used in schools. All of these publications that we remember to have seen, were nothing better than chronological abridgements of general history, mere series of events, dry and sterile; and of such compendiums, we are much inclined to question the efficiency in educational training. We are urging the principle of *collaterality*; and we regret that there is not, so far as we are aware, in existence, such a cheap and manageable system of Tables as may be fairly exposed to the wear and tear of a school-room. Dr. Playfair's collection is exceedingly valuable. The Introduction gives a full and clear account of the mechanism of Chronology, and an explanation of the various epochs and eras which have prevailed at different times and among different nations. Then follows an historical section, containing succinct annals of the great kingdoms both of ancient and modern times, with special reference to the dates of leading events. The calculation of eclipses is frequently available in the examination of doubtful points; and Dr. Playfair has, accordingly, given a list of all recorded or ascertained eclipses antecedent to the Christian era: while those of modern times are carried forward to the year 1900. Next comes the 'Chronology of Councils,' with a specification of the purposes for which each council was convened. This is succeeded by an extensive 'Chronology of remarkable Events and Occurrences,' in ancient and modern history; and to this is appended a most valuable collection of 'Tables,' twenty-seven in number, on matters illustrative of the great series. The Chronicle of Paros, the Chronology of the Olympiads, and the Hejira, with other important details, find a place in these tables. A copious 'Biographical Index,' extending through nearly a hundred folio pages, stands next; and the work is closed by seven engraved 'Chronological Charts,' combining the advantages of Blair and Priestley. Such is the volume which we are anxious to recommend to such of our readers as may be desirous of possessing, within reasonable limits, a comprehensive work on this most important subject. After all, Blair's will remain the more popular book, though incomparably inferior in scientific character

and real usefulness, simply because it is more convenient, and, with all its defects, quite sufficient for general use. Exhibiting on the same surface, somewhat of historical detail, with the names of eminent individuals, it will always command the preference with persons who may be indisposed to the greater attention and effort which Playfair requires. Still, to recur to our previous intimation,—these valuable works are too cumbrous and too expensive for general, and especially for juvenile use; and it would not be difficult, though it might be laborious, to compile a set of collateral tables, that should embody quite enough of information in a form that should place it within reach of all classes. Lesage's Atlas, and Major Bell's translation of Bredow, are valuable in their way; and in our last Number, we noticed an ingenious publication designed to illustrate the political geography of the world at different epochs. But these by no means supersede such a work as we have just described; clear, simple, and divested of all extraneous matter whatsoever. We now turn to our proper subject.

The world is content to take a great deal for granted, in most branches of knowledge; and in nothing more than in maps, has this acquiescent and *pocourante* temper been manifested, though in nothing could it be more thoroughly out of place. We cannot help smiling at the recollection of the paltry performances which we were called upon, some forty or fifty years ago, to admire and implicitly to trust to. 'George Kitchen, 'Geographer', was the Arrowsmith of his day, the d'Anville of schoolboys, the Rennel of upper and lower forms. Great progress has certainly been made since then in the art of map-drawing; and in this country, the late Mr. Arrowsmith may, we suppose, be fairly considered as the individual who has most contributed to make its improvements popular. We no longer see chains of mountains, like a succession of stunted sugar-loaves in military array. Satisfactory attempts are made to represent the great features of nature in a form as picturesque, and as nearly resembling reality, as may comport with circumstances. In some maps, protracted on a large scale, the approach to correctness is nearly complete; and the various stages of ascent, with the different *plateaux*, are laid down with an accuracy which approaches to perfection. Still, much remains to be done in atlases for common use, where reduction and selection must be the guiding principles. In too many instances, the constructor of maps has thought his task sufficiently well discharged, if he has worked up the engraving neatly, indicated with due regard to general effect the great natural features, and given such a selection of names and titles as he may have found in accredited charts, aided, perhaps, by an occasional reference to the gazetteer. This process is altogether insuffi-

cient to give value and trustworthiness even to the manual of a schoolboy. Every map should be at once, a delineation of surface, a travelling guide, and an historical record. It is not enough that mountains and rivers are laid down; their relative proportions should be marked,—as, in the astrarium, the different magnitudes of the stars have their appropriate signs. That this suggestion is not fastidious, and that its realization would occasion no great difficulty, may be shewn by a cursory example. With sufficient accuracy for our present purpose, we may take the surface of France as consisting of three graduations: 1. The mountainous tracts of Auvergne and the Vivarais. 2. The elevated platform, or rather inclined plane, of which those lofty regions form the highest point, bounded, to the north, by an irregular line passing from Besançon to Poitiers, and on the south, by a similar line running from Niort to Carcassone. 3. The low levels ranging to the north and south, respectively, of these lines. Now there would be no difficulty whatever in expressing this general aspect of the country, and in preserving, at the same time, the subordinate features. Yet, in none of the maps which are, at the present moment, within our reach, is there any reference to these peculiarities, but, on the contrary, they are charged with particulars absolutely at variance with them. In the system we are recommending, there is nothing but what may be easily effected in the smallest maps; but it demands two qualities of which the evidences are not always apparent in such publications; knowledge, and careful application of scientific principle.

In addition to a correct and expressive exhibition of surface, it is indispensable that a map should furnish a clear and comprehensive guide to the explorer of the country; not merely aiming at popularity, by bestowing exclusive pains on the greatest thoroughfares, with their post-towns and halting-places for ease or curiosity, but supplying all the information that names and routes can give concerning regions and localities in any way remarkable or attractive. In this particular, nearly all maps that we have seen, excepting local draughts or authentic surveys on a large scale, are miserably defective, and betray the utter ignorance and carelessness which have directed their reduction and the selection of their materials. It is, however, of still greater importance, that the principle of historical reference should, in the construction of all maps for general or juvenile use, be invariably kept in view; and yet, of all the purposes which they are intended to serve, this is the most neglected. Times without number, have we been annoyed by this remissness, in our attempts to trace out for the benefit of an attentive youth, the great lines of military movement, the advances of civilization, the changes of frontier, or the modifica-

tion of possessions and dependencies: in short, we have, in nine cases out of ten, when extensive or important territorial alterations were in question, been obliged to take our pencils, and insert the information that we wished to convey. It was but the other day that, having to point out the place where Gustavus Adolphus fell in the arms of victory, we looked in vain for Lutzen, both in the maps to Pinkerton's Geography, first edition, and in Arrowsmith's 'Outlines of the World', 1825. In both maps, there is ample room for the insertion; and in both, even were the space filled up, a large vacancy might be secured by the erasure of a whole host of unimportant names. Just in the same way, being called on to shew the geographical position of Aczakow, we searched for it in the latter atlas without success.

We come, at length, to the works which have served us as a text for this desultory, but, we hope, neither unprofitable nor inexpedient criticism. The Maps published by the Useful Knowledge Society, are by far the best publication that they have sent forth, and promise to supply a want which has been long inconveniently felt. Although they do not justify the intrepid puffing of the Edinburgh Review, nor merit the unqualified compliment of 'perfect execution', they are, so far as we have examined them, evidently under very effective superintendence; and we feel assured, from testimony both internal and external, that some of them have had the advantage of an immediate collation with original draughts. By the illustrations of ancient geography, the work has all the accommodation of a comparative atlas; and we hope that this convenience will be still further extended, by the insertion of two or three maps adapted to intermediate history. The political geography of the middle ages, is sometimes very puzzling to general readers. Since writing the heading of this article, we have seen the 9th Number, containing neat plans of ancient and modern Rome; and a kind of supernumerary *livraison*, containing six very interesting and well engraved charts of the starry heavens. The cheapness of these publications is without a parallel; but we really think that a little more pains with the coloured copies, might be afforded: the harshness of the tint obliterates the outline which it is meant to define; yet, an extra sixpence, fifty per cent. on the original price, is charged for this coarse workmanship.

Mr. Arrowsmith's Eton Comparative Atlas is not, in point of graphic execution, equal to the same Publisher's 'Outlines of the World', but it is a valuable work;—just one of those substantial aids to education, of which it is our vexation to remember that they were not attainable in the time of our own pupil-

age. It has every mark of careful editing, and the name of the Rev. Mr. Hawtrey is given as a security for learned direction and revision. The ancient and modern maps of the respective countries, are presented on opposite pages, and consequently in the most convenient juxtaposition.

The 'Index' will be found an exceedingly useful companion to the Atlas. It contains a catalogue of 30,000 names, with references both to the numbers of the maps and to the latitude and longitude. A second Index refers to the map of England during the Anglo-Saxon period; and, in both indices, translation, where practicable or necessary, is carefully inserted. The 'Skeleton outlines' are excellent: enough is marked to save irksome trouble, and enough left out to task the memory and attention fairly. We recommend them as supplying, in conjunction with the Atlas and the Index, the best and easiest means of obtaining a sound general knowledge of ancient geography.

Art. VI. *The Holy Bible, according to the established Version*: with the exception of the Substitution of the original Hebrew Names, in place of the English Words, LORD and GOD: and of a few Corrections thereby rendered necessary. With Notes. 8vo. Parts I. and II. London, 1830.

WHATEVER may be the import of the Hebrew names which, in the Old Testament, are applied to the Supreme Being, the practice which has hitherto prevailed among translators of the Scriptures, is, in addition to all other reasons that may be adduced in its defence, justified by the manner in which the writers of the New Testament have introduced the terms they employ to denote the true God. Whatever of piety, therefore, there may seem to be in the language of such writers as the Editor of the work before us, there is but little of true wisdom in their proceedings, in revising and publishing the Bible with such a text as is here exhibited; nor can any thing be more void of propriety, or savour more of unintelligible, superstitious usage, than many of the verbal comments which accompany it. Largely to criticise a work of this description, could not commend us to the favour of our readers; and we have no inclination to charge ourselves with so irksome and unprofitable a task. It may, however, be of some use to them, if we bestow a little of our labour upon the very singular production in our hands. The Editor, we cannot doubt, is much too learned and much too strongly attached to his system, to be benefitted by any remarks from a Reviewer; but we may other-

wise be serviceable, by furnishing some proofs of the strange conceits and errors which he has adduced as very serious verities. Let us look into his 'Preface'.

'In the 4th chapter of Daniel, and the 8th, 9th, and 17th verses, the HOLY ONES are expressly called the HOLY ALEHIM: now HOLY or HOLINESS, in Scripture language, is, properly speaking, only applicable to JEHOVEH.'

The expression, 'the holy Gods', occurs in the first two of the above cited texts, but not in the last of them; and it is used, not by Daniel, or any true worshipper of Israel's God, but by the idolatrous monarch of Babylon, plainly in reference to his country's Gods, as the Chaldeans speak of the 'Gods,' Chap. ii. 11. Bishop Horsley, who was but little guided in his criticisms by sobriety of judgement, and who delighted in the semblance of bold originality and paradox, has furnished the Editor with a precedent for considering the language in these examples as indicating the doctrine of the Trinity. But 'the holy Gods', in the dialect and theology of Chaldea, had, we are persuaded, no such meaning; and it is language which, in no one instance throughout the Bible, is used in reference to Jehovah. Are we to believe that, to the true worshippers of Him who made the heavens and the earth, such a form of speech was utterly unknown, and that idolaters alone were familiar with the terms which correctly designated the Divine nature? Again, says the Editor, in this Preface:

'*Ish* denotes a man in authority, and is generally applied to men who have been circumcised: it probably distinguishes a regenerated or circumcised man, from an uncircumcised or natural man.'

A writer who can indulge his fancy in this absurd manner, is very ill qualified to comment on so important a book as the sacred volume. *Ish*, *יש*, is used throughout the Hebrew Scriptures, to denote man, simply as a human being: it has no reference to circumcision, or uncircumcision, to the regenerate, or unregenerate. Would the Editor read Exodus xxi. 12., 'He that smiteth a *regenerate man*, so that he die, shall surely be put to death'? Or Psalm cxlvii. 10., 'He taketh no pleasure in the legs of a *circumcised man*'? *Ish* is applied to Cain, the first born of the human race; it is used of a criminal doomed to die for flagrant transgression, Deut. xxii. 25.; it is the expression in Psalm v. 6., 'the bloody and deceitful man'. In the plural, we find it used of 'the men who work iniquity.' Ps. cxli. 4.; and in Ezekiel xxiii. 44., it occurs in the feminine, 'the lewd women.' The Editor, however, it appears, from his 'Scriptural Defence of the Holy Bible' affixed to Part II., is determined that, whatever application *Ish* may have, the notion

of circumcision shall be inseparable from it. 'The Schechem-ites after they were circumcised, and the men of Jabesh-Gilead in covenant with Ishral, are called *Ish*;'—and 'was not', he asks, 'Mannaseh king of Isral circumcised?' Was, then, the *Cananite* whom the spies saw coming out of Luz, Judges i. 24., a circumcised man?—And what would the Editor say to the use of the word in 1 Sam. xvii. 4. 24., where it is applied to Goliath of Gath, an '*uncircumcised Philistine*'? So much for the Hebrew word *Ish*, and the erudite philology of the Editor.

In the preceding quotation from the 'Defence', our readers will have noticed the Editor's orthography, *Ishral*. In his Preface, he assigns reasons for printing the name in this form, and for deserting the usual manner of writing it. '*Ishral* means an *Ish* in AL, or, in the New Testament language, a *man* in Christ. 3 Cor. xii. 2.' But *Ish* and AL, do not make up the name *Ishral*, taking it according to this new mode of printing it. The meaning of the name *Israel*, we learn from the history of the patriarch to whom it was given, Gen. xxxii. 28.; and satisfying ourselves with this account, we must be excused from troubling ourselves with the cabalistic extravagances of the Writer before us.

To examine the use which the Editor has made of the original text, in those instances in which he undertakes the new modelling of its terms, would be a very tedious labour. He does not hesitate to state, that, ALEH the FATHER, AL the SON, and RUACH the HOLY GHOST, are, in the Scriptures of the Old Testament, distinct names, which define what we call the PERSONS in the Godhead; and proceeding upon this assumption, he has ventured to give utterance to some strange notions, of which we shall furnish a specimen. 'The relative name *Father* is never joined with any of the sacred names but ALEH.' Let us look into the lxviiith Psalm, v. 6., "A *Father* of the fatherless is GOD (אלהים) in his holy habitation."—Or into Psalm lxxxix. 27., "He shall cry unto me, Thou art my *Father*, my GOD (אבי אתה אלי), and the rock of my salvation."

But our readers will better perceive the mode of proceeding by which the Editor extracts from the Bible whatever dogmas he would have us receive on his authority as an expositor of its language, if we quote a passage from these luminous pages. In the Common Version, Gen. xlv. 2. is very intelligible, and is, we believe, a very correct representation of the sense of the Hebrew text. "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. And he said, I *am* God, the God of thy father: fear not to go down into Egypt." Till the year 1830, the passage, we believe, (for we have not examined every Bible in existence,) was

thus read in every copy of the Scriptures, Jewish and Christian, manuscript and printed. But the true sense, it seems, has been veiled from the eyes of all preceding translators, and the proper reading is, by the happy discernment of the present Editor, at last discovered and published for the instruction of the world.

‘And ALEHIM spake unto Isbral in the visions of the night, and said Jacob, Jacob. And he said, I *am* the AL, my ALEH is thy father: fear not to go down into Egypt.’

We cannot be surprised, after such a specimen as this, to find the Editor seriously remarking, that the passage Gen. iii. 8. would be better understood, if rendered literally, ‘And afterwards they heard the VOICE, JEHOVEH ALEHIM communing in ‘the garden to RUACH that day.’

From the Preface, we pass on to the Notes, and find in the very first page the following one, which, for the proof that it supplies of the accomplished learning of its Author in Hebrew philology, is, we believe, as choice a specimen as could be desired; but so ample are the testimonies of this kind which we find in these pages, that we can assure the reader, the motto, *ex uno disce omnes*, never had a more pertinent application.

‘*Our after likeness.* These words are expressed by one in the original text. The pronoun *our* is affixed, and should not have divided *after* from *likeness*: moreover Adam was created in the figure of him that was to come. Rom. v. 14.’

This is, indeed, a most extraordinary method of employing Hebrew particles and pronominal affixes. Are we, then, to read, in 1 Sam. xiii. 14., ‘Jehovah hath sought him a man (כלבבו) *his after heart*,’ instead of ‘after (according to) his own heart’?—or, in Prov. xxiv. 12., ‘render to every man (כפעלו) *his after work*,’ instead of, ‘according to his work’? We have, however, very sufficiently, both for our readers and ourselves, noticed the extravagances of this very extraordinary work. After all, this reformed Bible but very imperfectly answers the avowed design of the Editor, that of preserving untranslated the Hebrew names which are applied to the Divine Being, on account of their very great importance, and the transcendental theology which such an adept in Hebrew learning can extract from them. Why has he not enabled us to read in Gen. xv. 1., DEVAR JEHOVEH, since he affirms, that ‘the word coming in a vision’ to Abram, ‘evidently means that ‘WORD who is JEHOVEH’?

- Art. VII. 1. *Observations on the State of the Country, and on the proper Policy of Administration.* 8vo. pp. 32. Longman, 1830.
2. *Alarming State of the Nation considered; the Evil traced to its source, and Remedies pointed out.* By a Country Gentleman. 8vo. pp. 99. Ridgway, 1830.
3. *The Results of Machinery*, namely, Cheap Production and increased Employment, exhibited: being an Address to the Working-men of the United Kingdom. 18mo. Price 1s. Knight, 1831.
4. *Thoughts submitted to the Employers of Labour in the County of Norfolk, with a few Words to the Employed.* By John Weyland, Esq. M.P. F.R.S. One of the Chairmen of the Quarter Sessions for the County. 8vo. pp. 14. Price 3d. Norwich, 1830.
5. *Remarks on the present Distresses of the Poor.* By G. H. Law, D.D. F.R.S., &c., Lord Bishop of Bath and Wells. 8vo. pp. 26. Wells, 1830.

PAMPHLETS from all quarters are pouring in upon us, having for their common subject, the critical and alarming state of the Country. We should be inexcusable if we suffered our present Number to leave the press, without adverting to this all-absorbing topic, although we feel that it is one which demands a much more profound and comprehensive discussion than either ephemeral pamphlets or periodical journals can bestow upon it.

We are not alarmed; we see no rational cause for alarm, but abundant reason for the most serious consideration of the signs of the times, and the most watchful attention to those public duties which, at such a crisis more especially, devolve upon every member of the community, from the peer to the peasant. The feeling of alarm is a cowardly, selfish, and short-sighted feeling, and generally prompts to the adoption of rash or temporizing expedients. The state of the country requires to be viewed in another temper,—with that moral courage which reduces danger to a simple contest with difficulties, and that cheerful confidence in Divine Providence which the Christian is called upon to exemplify. “He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord”.

It is of the highest importance, however, that we should not under-rate the evils and difficulties with which we have to contend. Never, since Chatham was called by a reluctant monarch to the helm of the sinking state, has an Administration acceded to power under circumstances so critical. We put not our trust in men, and would not too sanguinely calculate upon the happy results of the change which has placed at the head of affairs those whom the almost unanimous voice of the country recommended to the royal appointment as not merely the fittest, but

the only competent persons to cope with the exigencies of public affairs. Yet, when we look at the untainted public character of Earl Grey and his colleagues, and consider not simply the pledges they have tendered to Parliament, but those which are supplied by their conduct in the memorable struggle for the abolition of slavery, and by their uniform advocacy of a pacific foreign policy, we cannot help indulging the hope, that the lines of Cowper, referring to Chatham, may prove not inapplicable to them.

‘ Such men are raised to station and command,
When Providence means mercy to a land.
He speaks, and they appear ; to him they owe
Skill to direct, and strength to strike the blow.
To manage with address, to seize with power
The crisis of a dark, decisive hour.
So Gideon earned a victory not his own.’

The late change is not a mere change of ministers, but, as remarked by the intelligent Author of the “*Observations*,” &c. ‘ a change of the principles on which the Government of the ‘ country has been conducted ’ ;—and, we may add, a change of the relations in which this country will stand to other countries. Notwithstanding the prompt recognition of the new French monarch, the pacific professions of the Premier, and the system of non-interference which has ostensibly been adhered to, the late Administration were, at least in the eyes of Europe, the secret allies or well-wishers to Despotism all over the world. The concessions they made to the spirit of the age, were believed to be reluctant and at variance with their principles. It could not be forgotten, that the partition of Europe by the Congress of Vienna, and the policy of the Holy Alliance, of which the present disorders on the Continent are the natural result, had, in the late Premier, an approver and abettor. The friend of Metternich and of Polignac, and the diplomatic agent of Lord Castlereagh, must have been regarded by foreign despots as no enemy to their arbitrary measures ; and the very neutrality of Great Britain, with such a Cabinet, was a tacit encouragement to their most nefarious schemes for extinguishing popular liberty. That they might be under no mistake on this head, the foreign affairs were, moreover, committed to a nobleman of the Austrian school, whom no one could suspect of any sympathy with the spirit of the age or the interests of the people. And if any doubt could exist as to the bias and predilections of the ministerial party who have been displaced by the recent changes, the frank declarations of their semi-official organ, the *Quarterly Review*, would make known to all Europe, how completely their real

sentiments were opposed to the language of their recent public measures. It may be worth while to bring under the notice of our readers a few sentences from an article inserted in the No. published in *last October*.

'We certainly wished,' say the Reviewers, 'that in the struggle which we had long foreseen, the immediate result might be, *the re-establishment of something like despotic power in the throne of France*; and we did so, because we considered a despotism in the present condition of the world, as likely to turn out a lesser evil in that mighty country, than the other alternative. The past had satisfied us, that if Charles X. desired the influence of a dictator, he was incapable of using that influence for any unpatriotic purpose; that no fretfulness of idle vanity, no fervour of selfish ambition, had tormented his "chair-days";—and that whatever extraordinary power he might obtain, would be held conscientiously as his only for an extraordinary and temporary purpose—that of endeavouring to lay the foundation of a national aristocracy. As to the other great absent element of national strength and security,—*a church establishment*, we must confess we never indulged in the anticipation of witnessing any thing worthy of such a name in France. Charles X., unlike Louis XVIII., was a *sincere Catholic*; but the popish system had obviously ceased to have any substantial hold on the nation, and his *very virtues* forbade any expectation of his taking a part in re-placing it with a better! Charles X., *having been wholly in the right*, managed so as to put himself in the wrong: he saw his danger, but miscalculated his strength; and struck, instead of waiting for the blow. It is the part of Europe, and above all, of England, honouring his intentions, and pitying his fate, to avoid his tactics,—to keep undeniably, as well as virtually in the right. The elements of disorder are rife in many quarters; but the great Powers of the Continent know their strength better than they did on a former occasion; and England, as respects the condition of her armies, was never so well prepared as now.*

We deem it quite superfluous to offer any comment upon this romantic misrepresentation. The character of that pious, patriotic, right-minded, and sagacious monarch, Charles X., is by this time pretty well understood; and the Reviewer might just as well have employed his pen in extolling the virtues of his worthy peer, Don Miguel. We have cited this manifesto of *ultraism*, simply to illustrate the relation in which the Wellington Cabinet stood to the Polignac Administration. Supposing (and it is no

* Quart. Rev. No. lxxxvi. pp. 595, 6.

violent supposition) the article in the Quarterly Review to be in harmony with the sentiments of the late British ambassador at the court of Paris, it is easily explained, how the French people should have been led to imagine that Charles X. and his ministers had their friends and well-wishers on this side of the water. In the same way, the Emperors of Austria and Russia would securely calculate upon the friendly permission and acquiescence of England in their plans of aggression. But the accession of Earl Grey will have undeceived them; and the change in the British councils which it announces, will, it may be hoped, secure the peace of Europe, which seemed upon the point of being again deluged with a Slavonic irruption. It is not less the interest than it is the duty of England, to separate herself in feeling and in fact, ostensibly and actually, from those decrepid and barbarous despotisms upon which, most assuredly, sentence is passed, and the hour of whose overthrow cannot be far distant. Our escaping, as a nation, the participation of their plagues, will depend, under Divine Providence, upon our standing clear of all alliance with the Powers that are hostile to the interests of freedom, truth, and genuine Christianity.

‘The present condition of society in Europe,’ it is justly remarked, ‘and particularly in England, has no parallel in the history of the world.’

‘It is pregnant with problems, in the resolution of which little aid, unfortunately, can be derived from experience. We are, in fact, entering, as it were, upon a new and untrodden path. In antiquity, a class of free labourers could not be said to exist. All menial, and most mechanical employments were then carried on by slaves, who, of course had no voice in, nor influence over the public councils. During the middle ages, and down almost to our own times, the labouring class was but nominally emancipated. Owing to the peculiar state of things that grew out of the feudal system, it was every where held in a state of substantial and confined dependence upon the owners and occupiers of land. But, since commerce and manufactures began to be prosecuted upon a large scale, (which, in England is confined to a period of little more than *fifty* years,) a new and powerful order has arisen in the state, that of a vast body of manufacturing labourers, depending only on the demand for their services, and liable to be thrown out of their employment, and deprived of the means of supporting themselves, by every change of foreign or domestic policy or fashions. And besides this new and most formidable power, the agricultural labourers have been in a great measure thrown loose upon society, or, which is the same thing, they have been emancipated from their former dependence upon their masters. They no longer live in the houses of their employers, nor form, as of old, a part of the farmer’s family. The latter have been elevated in the scale of society: their advance has not however, as is falsely stated, been the occasion of a degradation in the condition of the labourers. With the exception of

some districts in the south, the latter are in a better condition at this moment, than they have ever previously been. But that sympathy and affection which formerly subsisted between farmers and their servants, has for ever disappeared. A broad and distinct line of demarcation has been drawn between them. A modern farm is merely a species of manufactory for the production of corn. In many parts, a great deal of farm-labour is performed by what is called piece-work; so that the workmen are not even bound to the farmer by the tie, slight as it is, of hired service for a definite period.

'So peculiar a state of things does not exist any where else. In France and other continental states, the manufacturing system has made comparatively little progress; agriculture is not carried on in the mode in which it is carried on here; and above all, *the bulk of the labourers have a direct interest in the soil*, holding a portion of it either as owners (which is most frequently the case) or as lessees, or in return for services performed on the grounds of others; so that, though seldom able to advance themselves to a higher station, they do not run the risk of falling into a state of absolute destitution. In this country, on the contrary, the situation of the labourer is most precarious. We declaim loudly, and with justice, against the existence of slavery. But the fact is not to be disguised, that, in respect to *severity*, the labourers of England may envy the slaves of Jamaica. No workman engaged in agriculture or manufactures, can predict with any thing like certainty, what will be his situation, though in perfect health, a twelvemonth hence. He may be thrown out of employment; and if so, he has only the workhouse to fall back upon. Were the poor laws abolished, what would remain to form a link between the labourers and the other classes?

'We hear every day of aristocrats, middle classes, labourers, and so forth. In reality, however, there are in this country two, and only two classes,—those who have something and those who have nothing. The former class may be subdivided into various subordinate classes; but they are knit together by a powerful bond of union,—the desire to protect the property they are possessed of. We agree, substantially at least, in a remark we have sometimes heard made, that every man who has 500*l.*, is, at bottom, an aristocrat. To declaim against the aristocracy is, in effect, to declaim against all people of property, and, by consequence, to represent the poor as the only deserving part of the community.' *Observations, &c.* pp. 7—11.

It might, however, be shewn, that the class composed of *'those who have nothing'*, has its subdivisions also, and that these are of some importance. It comprises those who once had something, those who may reasonably expect to have something, and those who never had and never expect to have any thing. The first and third of these sub-classes have, it is to be feared, been frightfully increased, while the second has undergone diminution. That the depressed condition of our agricultural population is not exaggerated in these paragraphs, may be shewn by citing the testimony of that same in-

fluent Journal to which we have already referred for a different purpose. In an article upon the Banking System, after remarking that, in Scotland, 'the industrious and able-bodied population, however poor, are not placed beyond the influence of hope', the Reviewer proceeds:—

'In England, on the contrary, the great mass of the industrious classes, of the agricultural peasantry more especially, have been plunged into a condition of hopeless despair: they are conscious that no degree of industry and economy can put it in their power to emerge from their original condition.'

The 'because' assigned by the Reviewer, will appear to most persons utterly inadequate to explain the difference;—'because there are no institutions like the Scotch banks, ready to assist them in the commencement of their struggles for competence and independence.' Waiving, however, for the present, the examination of the Reviewer's theory, we avail ourselves of his admission, that, owing to whatever cause or causes,—

'the working classes in the South have been converted into a caste, like the pariahs of Hindoostan: between them and the rest of the community, there is a wide gulf, which they despair of being ever able to pass. Hence, they are callous to those considerations which practically prove the powerful means of instigating to good conduct and industry. They become necessarily careless of all consequences, and, in a state of hopeless and discontented pauperism, consume in unproductive idleness a very large proportion of those funds which, under a better arrangement, would make an incalculable addition to their own comforts, as well as to the stock of national wealth.' *Quart. Rev.* No. lxxxvi. p. 361.

Such then being the real predicament in which, apart from all temporary distress or excitement, the country is placed,—a predicament, it must be allowed, deeply to be deplored by the patriot and the philanthropist, apart from the political danger inseparable from such a state of things,—the inquiry cannot fail to interest every rational person, by what concurrent causes have we been brought into this condition, and what are the most hopeful remedies? We agree with our 'Country Gentleman,' that, 'in these times, every man's opinion is worth something;' and it is worth something, therefore, that so far as possible, the opinion of every one should be set right. The causes to which the present posture of society is generally attributed, may be thus enumerated.

1. The state of the Currency.
2. Free Trade.
3. Over-population.
4. Taxation and Tithes.
5. The Poor Laws.
6. Machinery and Over-production.

Each of these is put forward by different political doctors, as the chief, if not the sole complaint under which the nation is labouring; and the prescriptions vary accordingly, each having his favourite nostrum,—High prices—Commercial Restrictions—Emigration—Retrenchment and Reform—The Yeomanry—Manual Labour.

Now we hardly know which pretender to wisdom discovers the largest portion of wrongheadedness; he who would hold up any one of the causes above enumerated as furnishing an adequate explanation of all the facts connected with the case; or he who would refuse to admit that every one of them has, in concurrence with other circumstances and changes in society, had a positive influence; and that, consequently, no *specific* remedies can meet a case which, though it has assumed an acute form, under accidental exasperation, is a chronic malady, demanding a combination of moral and political treatment. Error, which, in order to gain reception, must include a considerable proportion of truth, often consists merely in the exaggeration of some particular truth. Thus, it has been remarked by M. Garnier, in his review of the doctrines of Adam Smith as compared with those of his predecessors, that ‘all philosophical sects owe their first origin and foundation to the discovery of some great truth; and it is the madness inspiring their members to deduce every thing from this new discovery, that contributes most to their downfall.’

Among the numbers who labour under this species of *monomania* in the present day, those who ring changes on the Currency, as the sole cause of the existing distress, are, if not the most unreasonable, the most insufferably extravagant. Of this class is our ‘Country Gentleman,’—an ominous designation, which is supported by the Writer to the fullest extent of consistency. The avowed enemy of all political economists, he pleads for the ‘old-fashioned sentiments of statesmen like Bacon and Cecil, who maintain that the land is the principal and only ‘sure source of a nation’s wealth and prosperity.’ He warns the landowners of the destruction which impends over their heads; tells them, they have no time to lose; and what is somewhat amusing, says, it is surprising ‘how few of them are ‘at all acquainted with the loss they have already sustained in ‘their capitals.’ He earnestly exhorts them to ‘insist’ on having a fair value for their land, as a sure means of securing ‘the respect and estimation of their tenantry’ by letting them perceive that they, the lords of the soil, have ‘sense and spirit ‘to maintain their rights, without trespassing on theirs.’ Mr. Peel’s bill of 1819 is denounced as an act of ‘spoliation and ‘robbery committed upon the land-owner and the farmer.’ But

the following paragraph will place this Country Gentleman's sentiments in full view.

'No, it is not machinery, nor bad seasons, nor good ones, nor over-production, that will explain any of those phenomena that are now exhibiting themselves in our agriculture, manufactures, commerce, and throughout every department of our productive industry. One cause, indeed, and *one cause only, is sufficient to account for every thing*; namely, the resolution unfortunately adopted by the nation for compelling every man to discharge his engagements in money *double the value* of that in which he contracted them. There is no necessity to look further.' p. 18.

Nor can there be any necessity to enter into further examination of the pages of a writer who can gravely indite such outrageous absurdities,—such as can be paralleled only by the speeches now and then to be heard in a certain House, which, whether it fairly represents the sense of the country or not, must be allowed to furnish vent for a due share of the national nonsense.

At the same time, let us not be tempted to imagine, that there is not some truth at the bottom of all this stupid extravagance. The Currency subject is the most difficult and perplexing of all the topics connected with the inquiry before us; and we find numbers of intelligent persons giving it up in despair. It is utterly impossible, however, to arrive at any satisfactory or intelligible explanation of *SOME* of the phenomena which the state of society, during the past forty or fifty years, has exhibited, without taking into consideration the facts relating to the changes in our currency, and the true reasons of those facts. The fluctuations which have taken place, have been felt more grievously by the farmer,—who has had far more reason to complain than the land-owner. The latter is pretty sure to get his share of the surplus produce of labour, whatever be its nominal or money value; and when prices are falling, he seldom fails to obtain more than his due share. The acre which yielded one quarter of corn fifty years ago, still yields it in corn; and as the labourer neither eats more, nor receives more in wages, measured by wheat, than he formerly did, the same surplus produce still exists, to be divided into rent, profit, and taxes. If profits have been diminished, and taxes have been lessened, there must still remain, notwithstanding the diminution of the money rent, as large a share as ever, in many cases a larger one, to the land-owner.

That the variations in the prices of corn are far more closely connected with the state of the circulating medium, than most persons are aware, is certain; nor is it less undeniable that those variations are often extensively calamitous. A metallic currency presents perhaps the only complete security against the

disastrous effects of the sudden expansion and contraction of the circulating medium. Whether a mixed currency can ever be placed upon so stable a footing, as to afford a similar exemption from this source of hazard, is the great problem which remains to be resolved. In the mean time, it is irrational, on the one hand, to exclude this subject from consideration, on account of its difficulty; as it is ridiculous, on the other, to represent this cause as the only one, or even the main one, which regulates the price of corn*.

We pass over for the present the lucubrations of the anti-commercial or Sadlerian school, with the remark that, as in the question we have just been considering, they have alloyed some grains of truth with a mass of inconsistent absurdity. Those who would represent the land as the only sure source of a nation's wealth, must be ignorant, even below the lowest average of the attainments of a country gentleman. They can never have heard of Venice or Pisa, Lisbon or Amsterdam; and they must be scarcely better acquainted with the history of their own country. The outcry of the Tory *ultras* against free trade, is on a par, in point of intelligence and consistency, with the outcry of the more vulgar radicals against machinery. Neither party have any objection to participate in the benefits arising from the system they oppose. The benefits of free trade are admitted, except in the particular trade in which the complainants are interested in producing high prices. And the peasant, who wreaks his vengeance on the thrashing-machine, has no sort of objection to be clothed by machinery, nor would he like to be set to the labour of the hand-mill. On the other hand, although there is much ignorant and selfish clamour for protecting duties, it does not follow that no restrictions on freedom of trade are consistent with sound policy. It must be admitted, that national prosperity has been enjoyed to a high degree under a restrictive system. Upon this subject, the following sentiments, taken from a valuable pamphlet already referred to, appear to us distinguished by their good sense and moderation.

‘ France, of late years, has made great advances in commerce, in manufactures, in all industry and wealth, yet, under restriction. In like manner has every nation in Europe. The United States of America, the most rising of countries, is surrounded with prohibitions. The causes of prosperity must, therefore, rest on other more general causes than the freedom of trade, as the security of property, and the

* Upon this intricate subject, we would strongly recommend to attentive perusal, “ Reflections on the Causes which influence the Price of Corn. By M. Fletcher.” 8vo. 1827. Black and Co.

spirit of individual exertion, whether guided by regulation, or left to their own course under a free commerce. While it is useful to remove all internal impediments, it is inter-nationally expedient to watch and support the great branches of industry. The Legislature, to compensate for the inability to overrule the changeable and sometimes hurtful regulations of other States, may so guard those within the dominions over which it has control, as to secure the stability, compactness, and other advantages of the greatest possible interchange of domestic products. The pursuit of wealth, national any more than individual, cannot be held to be the sole or the great object of consideration: it must be postponed to religion, to morals, to character, to independence, to defence; for, indeed, wealth without these cannot be stably retained.

‘Freedom of trade, therefore, is a good, subject to limitations. Essential interests may claim protection and support at some sacrifice. Yet, *great disparities from the rest of the world, in the main necessities*, conveniences, and objects of life, are to be lowered and levelled; otherwise all who are not locally held, will escape abroad to a condition of less restraint and freer air. As a part of the world, it is requisite to be on some near footing, especially with neighbours, in the price of subsistence and general enjoyments. In grain, this is hardly the case; the difference is from 50 to 100 per cent.; it is felt in fixed incomes, manufactures, in every walk of life. Labour, notwithstanding the accession of machinery, is still the chief ingredient in the chief industry of the country, as well in the first formation of fabrics, as in the multiplied after-processes of finishing and conveying; and the price of grain goes mainly into the price of labour. Hence, reasonableness in food must enter more extensively than any other lessening of expense, into the general cheapness of production; and the consequent enlargement of vent and manufacture; and, what is more, of enjoyment. At the same time, as regards agriculture, the competition of foreign food must interrupt and impair its prosperity, except in so far as the means and condition of the other classes of the community, productive and unproductive, are advanced,—those on whom it rests for support, as they on it. As the silk, cotton, and other manufactures cannot be said to be increased by the admission of foreign, neither can the agriculture of the country by the introduction of foreign grain. But all are brought gradually to a fair and entire competition with the rest of the world, sharing freely with, but not superseding the industry of other nations. In fine, a more easy, solid, and secure position of the country results: and this is the sum of the advantages of free trade, rather than any extension of prosperity consequent upon it.’

Fletcher's Reflections, pp. 36—39.

We now come to the third alleged cause of the existing pressure, a redundant population. But why redundant? What is brought forward as a cause, ought rather to be regarded as an effect. There exists no excess of numbers over the means of subsistence. The land could support a far denser population. The excess, then, is relative to the demand for labour or the fund for paying the wages of the labourer. We have not too

large a population, if they could but maintain themselves by their labour. The real evil, then, is not over-population, but the circumstances which render that population a burden, namely, *their absolute dependence upon precarious wages*. In no country is the fund for employing labour so large, in proportion to the numerical population, as in England; but in no country is the mass of the people so entirely and helplessly dependent upon the wages of labour. That the condition of the peasant is still substantially better than that of the corresponding class in other countries, must be admitted; but it is more fluctuating. Taking into consideration his acquired habits, the climate, and other circumstances, he lies more at the mercy of his employer, upon whom it has been the tendency of all the enactments of the Legislature, and the policy of our Country Gentlemen, to teach him and compel him entirely to depend. He has been, by inclosure acts and other specious robberies of the poor, deprived of every means of self-support, and, at the same time, has been compelled to sue as a pauper for the just reward of his labour. Into this subject, however, it is our intention to enter more fully on a future occasion.

Taxation and Tithes form, according to a numerous, perhaps the most numerous, as well as the most noisy complainants, the sum and substance of all our national grievances, and the root of all evil. And the *panacea* for these grievances is expressed in the words, Retrenchment and Reform. Upon this point, we shall content ourselves with citing the judicious 'observations' of the Author of the anonymous pamphlet on the State of the Country.

'Those who affirm that the condition of the people may be materially improved by any retrenchment of expenditure that it is possible to adopt, so long as faith is kept with the public creditor, are either deceived themselves, or are endeavouring, for no good purpose, to deceive others. Upon what are the great retrenchments of which we hear so much, to be made? Of fifty millions of revenue, NINE AND TWENTY MILLIONS go to pay the interest of the debt; and this sum must be paid till revolution, and not reform, is at work; till the title-deeds of Netherby, and the bonds of Mr. Rothschild, are involved in one common blaze. The talk that one hears about pensions is absolutely ludicrous; not that we think that one-third of these pensions should ever have been granted, or that the system which admitted of such a misapplication of the public money should not be utterly abolished; but supposing that *all* pensions and useless places were forthwith put down, and taxes repealed to the extent of the 700,000*l.* or 800,000*l.* a year expended upon them, it would not make a difference of *one shilling* a year to each individual in the country. We are no friends to unnecessary and profligate expenditure, but neither are we any friends to that system of exaggeration that would make it be believed that a whole nation may get rich by saving, what Mr. Wind-

ham happily called, a parcel of cheese-parings and candle-ends. Taxes to the amount of FIVE AND TWENTY MILLIONS a year have been repealed since the end of the war, and yet we seem to be as much depressed as ever. How, then, is our salvation to be effected by the repeal of one or two millions more? If we estimate the savings that may be effected by an unsparing system of retrenchment at *three millions*, we believe we shall be beyond the mark; and yet that would not amount to half-a-crown a year to every individual of this great empire! It is time, therefore, that an end were put to the absurd notions that are afloat as to this matter. Let us have retrenchment, that corruption may be put down; that a minister may not have the same facilities he has hitherto enjoyed of binding majorities to his chariot wheels; but do not let us be so silly as to imagine that it is to fill our pockets, or shower manna upon the land.'

'Perhaps it will be asked, "if reform be really of so little importance as has been represented, why do we recommend it?" This question, however, is founded upon a complete misconception of our opinion: we do not undervalue reform. So far from this, we consider reform, provided it be made upon proper principles, as of the very highest importance, though we know that it will not raise rents, profits, or wages. It will do none of those things for which it is principally sought after; but it will accomplish others that are quite as desirable.'

'The species of reform that ought to be recommended by those who are really desirous of putting down abuse, and at the same time of preserving the peace of the country, their property, and our present institutions, is, therefore, abundantly obvious. All small boroughs, with less than 400 or 500 voters, possessed of property in land, houses, or money, worth 40*l.* or 50*l.* a year, ought to be unconditionally deprived of the power of returning members; the election of members to supply their places being given to the populous towns, at present unrepresented, and the counties. We shall not, however, concede a boon, but inflict a curse upon Manchester, Birmingham, Glasgow, &c. if we fix the qualification for an elector either too high or too low. In the one case we should throw it into the hands of a junto, and in the other into those of the rabble. The object ought to be to give the franchise to all who, from their circumstances, may be supposed to have an interest in the support of the public peace, and to be above being seduced by such bribes as an unworthy candidate might be able to offer. It is difficult to say what this limit ought to be, and it were far better to fix it a little too high than too low. It is enough for us to have indicated the principle, which is no other than the bringing in of *every individual possessed of a reasonable amount of property, within the electoral body*. A plan of this sort would at once detach every one belonging to the upper and middle classes from the radical standards: they would take their natural place in the ranks of the aristocracy; and the government would be immeasurably strengthened for all good purposes.

'The county representation, though less vicious than that of the boroughs, is still very defective. The qualification ought certainly to be raised; leaseholders and copyholders should no longer be excluded

from the list of voters, and a certain amount of property should be made the only test of capacity to exercise the suffrage. The time during which the poll may be kept open, ought also to be shortened, and every election should be cancelled if it can be shewn that the successful candidate has conveyed a single voter to the hustings, or given any one a pecuniary remuneration for his vote. When once the power of electing members is entrusted to those only who have a *stake in the country*, they will not feel it any hardship to defray their own expense in coming to the poll. They will be aware of the value of the privilege, and they will not grudge the expense incurred in exercising it.

The path which government should follow is sufficiently well defined. If it do that which is right, it will assuredly encounter the opposition of the mob and of the borough holders. But let it not attempt to conciliate either party. It must put its trust in the real aristocracy of the country—in those interested in the maintenance of tranquillity and the suppression of abuse. If it concede any thing to radicalism, it will only strengthen the hands of its foes. It will be admitting an enemy into the citadel, who will never be satisfied till it be overthrown—till a republic, “one and indivisible,” be established upon the ruins of King, Lords, and Commons. On the other hand, if ministers make improper concessions to the holders of petty boroughs, they will alienate and disgust a large proportion of the opulent classes—of those whose support is so essential. The task they have to perform is difficult, and requires great prudence. We hope and believe, indeed the character of Earl Grey is in itself a sufficient ground of belief,—that they will neither be wanting in judgement to devise what is safe, proper, and practicable, nor in resolution to accomplish their measures. Popularity they must not seek, and they need not expect to find it. The little vulgar and the great vulgar,—Cobbett and Lord Lonsdale, Hunt and Lord Salisbury,—will be banded against them. But if they conciliate (which they may do by avoiding all extremes) the support of the great body of the people of property and education, they may condemn the opposition of others.

Let it not be supposed, from any thing previously stated, that we mean to state, or to insinuate, directly or indirectly, that the interests of the labouring classes are not of primary importance. We are most anxious to promote them, but we would not, like their radical counselors, vest them with powers they are not in a condition to exercise with sobriety and discretion; nor teach them to look for relief from changes in the constitution that can lead only to bloodshed and ruin. The adoption of some such reform in the representation as we have suggested, would do all that can be done to secure good government; for the interests of such an electoral body as would then exist, would be identified with the real and lasting interests of the labourers, and of every other class. We should not, however, stop here; all that it is possible to do by legislative measures to improve the condition of the poor, to increase the demand for labour, and the rate of wages, ought to be done. The poor laws should be thoroughly sifted, their defects amended, and an end put to that system of cottage building and beggar-breeding so well described by Mr. Hodges, M.P. in his evidence before the Emigration Committee. All those monopolies

which fetter the industry of the country should be rooted out ; the flagrant abuses and oppression of the tithe system, and the game laws, put an end to ; and such taxes as repress the growth of manufactures and commerce should be repealed ;—being, if needful, replaced by others less objectionable. A judiciously-contrived system of emigration might also be brought to lend a powerful aid to the other measures devised for the benefit of the poor. Mr. Horton's plans have been treated with far too little attention : the ridicule that has been thrown upon them has been entirely misplaced. A million or two expended in carrying a portion of the pauper population out of the country, would do ten times more to raise the rate of wages, than will ever be done by any system of economy, how vigorously soever it may be enforced. The outrages now so prevalent must be put down by prompt and adequate punishment ; but if the grievances in which they originate be not, at the same time, effectually redressed, they will break forth again with greater violence than ever.'

Observations, &c. pp. 15—31.

We have left ourselves no room to add any remarks of our own upon the various topics here glanced at ; but shall take an early opportunity of discussing them more in detail. In the mean time, we wish to put our readers upon their guard against the delusion which is being practised upon the public by the advocates for the ballot system. We know not whether it is more amusing or more disgusting to find the ultra tories and the radicals uniting in this factious and perfidious outcry, when nothing can be more opposite than the objects they respectively aim at. 'Without the ballot,' says our Country Gentleman, 'there can be no real reform whatsoever' ; and the Whigs are virulently attacked as being all decided enemies to voting by ballot. But then, the object which the Tory reformers have in view, 'is only attainable by a great limitation of the right of suffrage, coupled with voting by ballot.' Whereas, it is admitted, that 'the radical reformers and utilitarians propose to connect annual parliaments and universal suffrage with voting by ballot' ; that is to say, they would couple with it the most *unlimited right of suffrage* ; which would be, our Country Squire justly remarks, 'to place all power at once in the hands of the numerical majority of the population, and to establish a democracy in its fullest extent.'

There cannot be a greater fallacy, than the notion that the ballot would check the corrupt exercise of the elective franchise. It would simply afford a greater shelter for corrupt voting. The people, instead of being bribed individually, would be bought in masses. Election clubs would be formed, as in America ; and these would afford scope for all the meanness of intrigue, the baseness of venality, and the insolence of demagogues. The elective franchise would fall into comparative

contempt; and with the extension of the right of suffrage, the exercise of it would, in all probability, be diminished. Instead of the ballot's being indispensable to every plan of real reform, every plan of real reform is perfectly attainable without it. Look at Preston, and see what the mere extension of the right of suffrage can effect. On the other hand, what protection would the secrecy of the ballot afford to a poor man dependent on the favour of some opulent landlord or patron, who was resolved to do what he pleased with his own? The individual's vote might be a secret, but not so his inclinations, his expressions, his whole conduct; and for these, he would be held responsible and punishable, if they went counter to the wishes of his superior. The agitation of the ballot question will serve only to divide the true friends to an efficient reform, to throw fresh difficulties in the way of effecting any beneficial changes, and to inflame the violence of faction.

We had written thus far, when we received the tract from the pen of the Bishop of Bath and Wells, comprising the substance of the Remarks which it was his Lordship's intention to have made from his seat in parliament, had not 'the disturbed state of the country induced him to return immediately to his diocese', as 'the spot where, by the blessing of God, he might be enabled to do the most good.' The pamphlet does honour to the Bishop's patriotic and humane feelings, and contains some very useful suggestions. He dwells in particular on the importance of assigning to each cottager who has a family, a portion of land; and bears his testimony, founded on the experience of thirty years, to the advantages of this measure. He stigmatises the late beer-bill as one of the most inauspicious measures that ever passed a Christian Legislature; and touches upon other topics of pressing interest and importance, to which it is our intention to advert more distinctly in our next Number. In the mean time, we beg strongly to recommend to the notice of our readers, Mr. Wayland's 'Thoughts', and the well-timed 'Address on the Results of Machinery.'

We cannot better conclude our desultory remarks, than in the language of the Right Rev. Prelate.

'An honest, industrious peasantry is a nation's protection and pride. We are called upon, therefore, by every principle of humanity and justice, to *reverse* the present order of things; to pay the labourer that which he fairly earns, and to pay it to him as his right, and as his due. Thus shall we secure the willing and effectual services of the labouring classes of the community, and remove from their minds every ground of discontent and murmuring. Neither should we forget, that now the people of England are a reading people. Education is communicated to all. It is therefore the part of wisdom to grant

to them what will now be received as a boon ; and not to wait till it be demanded as a right. And this humane attention to the wants of the people is no less required by the voice of Revelation. God has made of one blood all the nations, and all the classes of people, upon the face of the earth. And though, for the general good, there must be a diversity of rank and station, yet all have their relative duties and rights. Protection is required from the higher orders. The labour of their hands from the lower. Thus are we all brethren, one of another.' p. 12.

NOTICES.

Art. VIII. *The Book of Psalms*, according to the Authorized Version, metrically arranged after the original Hebrew, and disposed in Chronological Order. 12mo. Price 4s. 6d. London. 1830.

THE design of this volume, is to promote the private reading of the Sacred Scriptures, by presenting detached portions in a portable form, and printed in a large, bold type, so as to be read with facility and pleasure by persons advanced in life, or by travellers. The Chronological Arrangement of the Psalms here adopted, is conformable to the opinions of Lightfoot, Lowth, Townsend, and the best commentators. The volume is excellently printed, and will, we doubt not, prove acceptable to many. May it extensively promote the pious object of the Editor.

Art. IX. *The New Testament in the Common Version, conformed to Griesbach's standard Greek Text.* Boston, (N. A.) 1830.

THE object of the Editor of this neat and convenient book is, to present the Common English Version 'precisely such as it would have been, 'if the translators could have had access to the standard text of Griesbach, instead of the adulterated text of Beza'; and his inducement to undertake the task which he has executed, was furnished by the inconvenience that he experienced in a course of lectures on the New Testament, in the interruptions that were necessary for the correction of the public Version. Such a work will be acceptable to many persons who have no other means of ascertaining the effect of a critical process employed on the sacred text, and who may wish to know the nature and extent of the alterations thus produced. In rendering the Common Version conformable to Griesbach's text, the Editor is not to be considered as offering to his readers a revised translation; but, without holding him responsible for expectations which he has not raised, they may, we think, justly complain that, in some instances, he has neglected to remove from the edition of the New Testament which he has put into their hands, some blemishes which sadly disfigure the Re-

ceived Version. That he has not 'exactly reprinted' that Version, will be perceived from his reading in Luke vi. 15, 'Simon called the zealot', in the place of 'Simon called Zelotes'. Why, then, has he permitted such gross improprieties to escape his correction, as 'bishop-rick', (Acts i. 20); 'Jesus', instead of Joshua, (Acts vii. 45, Heb. iv. 8.); 'Easter', Acts xii. 4? The paragraphs are arranged in agreement with Griesbach's distribution of the text; his punctuation is followed; and the verses are numbered in the margin. The book is without notes, and, in addition to the text, contains only a short preface comprising a brief sketch of the history of the received text of the New Testament. For such persons as interest themselves in the exact study of the Scriptures, and feel the obligations to interpret it correctly, which lie upon all who are employed in the diffusion of divine knowledge, the pages before us will be found eminently useful. The whole of Griesbach's latest emendations are exhibited, and the want of his edition is cheaply and fully supplied by this American publication, to all who may be unable to obtain or use the original work. This is, we believe, the first impression of the text of Griesbach's revision in the English language.

Art. X. 1. *Eight Discourses to Youth*, with a Memoir of the Author's eldest Son. By John Humphrys, LL.D. 18mo. Price 3s. 6d. London. 1830.

2. *An Address to the Younger Members of Religious Families*, upon Subjects connected with the Revival of Religion. By the Rev. R. S. Allom. Second Edition. 24mo. 1s. in Cloth, or 2s. in Silk. London. 1830.

WE know not whether sermons on early piety and discourses to youth, have quite gone out of fashion. We can recollect the time when there was a large and ready sale for volumes of this description. Dr. Humphrys's Discourses would then have been sure to gain the attention of religious parents, and to obtain for the venerable Author the thanks he claims for these affectionate addresses to their children. The subjects are well selected and judiciously treated; and the volume comes with peculiar grace from one who has been for many years occupied in the employment of educating youth. The Brief Memoir is an instructive obituary, which will enhance the interest of the volume.

Mr. Allom's Address is an earnest, close, and striking appeal to the younger members of religious families. We are happy to find that it has already obtained a rapid sale. In the exceedingly neat and attractive shape in which it is here presented to us, it forms one of the nicest little new year's gifts that we have seen; and we cannot doubt that the object which the excellent Author has had at heart will be extensively promoted by its circulation. Of the happy talent for addressing youth, which this Address displays, the following extract may serve as a sufficient specimen.

‘The younger members of religious families have been thought to be especially exposed to the danger of formality; or, in other words, of being satisfied with the mere form of godliness. May not this have been your case? Constant and regular in your attendance upon religious worship; invited, perhaps, to lend your aid in instructing the sabbath school; respected by the pastors and friends of your parents as dutiful and affectionate children; and shrinking with horror from the grosser violations of the Divine Law: you have felt something very like self gratulation, or have at least endeavoured to answer the remonstrances of conscience on the subject of vital religion, by an appeal to your general character. Has it not struck you, however, that there is a something which even yet you lack? Is it not apparent to you, that there is a foundation for character, upon which you have not built?—a principle of action by which you have not been influenced?—a purity in God’s requirements to which you have not attained?’

‘Have you taken the first table of the law into your calculations, and considered its demands apart from all the dictates of the second? And, as the result of the enquiry, are you prepared to aver that you love the lawgiver with your whole heart? How vain, how utterly trifling, would it be for the arraigned criminal to plead only to some inferior count of an indictment, while he left the grand charge wholly undefended! Such conduct would in itself betray a full consciousness of guilt. If it be true that, until this period of your existence, you have lived without love to God, without secret and holy intercourse with him, without an influential and abiding desire to please him; marvel not that we most urgently say unto you, notwithstanding all that we admire and love in you, “Ye must be born again.”

‘Have you further considered the claims of THE GOSPEL upon you? It was good news to the repentant Magdalene, and to Saul the convicted persecutor, and is such still to characters of a similar description: but does it find nothing in you that needs forgiveness and amendment? ‘no guilt to wash away?’ Did it not urge its claims upon the young man who had kept the letter of the commands from his youth? Was it not sent to the devout centurion as heaven’s richest boon? And has it nothing wherewith to bless and enrich you? Are you rejecting it as a system that you can do without? O then let the truth be told, though the heart which prompts is agonized, and the hand that writes it trembles, “The wrath of God abideth on you.”

‘Perhaps you admit the necessity of personal religion, but you are neglecting it. The claims of Christ and the Gospel are very reasonable, but they have not been felt by you; they have not reached your hearts. That they have been urged upon you we well know. Terror and love have each in their turn been made the medium of their conveyance: they arrived at the vestibule, but they found the door shut; they have knocked loudly and repeatedly for admittance, but no responsive voice has replied to them from within; you have been deaf to the voice of the charmer.’

ART. XI. LITERARY INTELLIGENCE.

In a few days will be published, a Second Edition, very much augmented and improved, of Professor Millington's *Epitome of the Elementary Principles of Mechanical Philosophy*. The work will be in an 8vo. volume, and will contain 160 Wood Engravings.

Nearly ready, a Key to a complete Set of Arithmetical Rods, containing Directions for their Use, and Answers to nearly Three Thousand Questions in the First Four Rules of Arithmetic, simple and compound, which may be performed by means of sixteen rods, according to the plan of Lord Napier, Author of the *Logarithms*, upon which system more than one half the time usually employed may be saved to both Teachers and Pupils. By P. B. Templeton, Master of Cannon-Street Academy, Preston.

In the press, Mr. Jones Quain's *Two Lectures on the Study of Anatomy and Physiology*, delivered at the opening of the Medical Session, 1830, in the Medical School, Aldersgate Street.

In the press, a Collection of Statutes relating to the Town of Kingston-upon-Hull. By William Woolley, Solicitor.

Preparing for publication, a new edition of Colonel Montagu's *Ornithological Dictionary*, with illustrative Wood Cuts, and numerous additions, containing all modern discovery in that Science. Edited by J. Rennie, Esq. A.M.

Messrs. Blackie and Fullarton of Glasgow, have just published, in one volume quarto, a new and corrected edition of Brown's *Self-Interpreting Bible*. Besides embracing all Brown's *Explanatory Notes and Reflections*, this edition contains a vast variety of additional Notes, chiefly illustrative of Eastern manners and customs, natural history, geography, &c.; and the marginal references have all been carefully revised and corrected. An original Memoir of the Author is also given by one of his descendants, the Rev. J. Brown Patterson, of Falkirk; and the edition on the whole is the most complete and the most beautiful that has yet been published of Brown.

In the press, *Vegetable Cookery*; with an Introduction, recommending Abstinence from Animal Food and Intoxicating Liquors.

In the press, *Travels in Chili, Buenos Ayres, and Peru*, by Samuel Haigh, Esq. 1 vol. 8vo.

In the press, *Essays concerning the Faculties and Economy of the Mind*, by William Godwin. It is intended that each of these Essays shall treat of some interesting truth, or of some truth under a fresh aspect, which has never by any preceding Writer been laid before the public.

The fifteenth volume of "*The Annual Biography and Obituary*" to be published early in the present month, will contain Memoirs, among other distinguished persons, of Sir Charles Vinicombe Penrose, The

Right Hon. George Tierney, Sir George Montague, His Majesty George IV. Lord Redesdale, Sir Charles Brisbane, Dr. Gooch, Sir Thomas Lawrence, Bishop James, Sir Thomas Staines, Dr. Somerville, Sir Charles Morice Pole, Bart. William Bulmer, Esq. Sir Eliab Harvey, The Right Hon. William Huskisson, Major General David Stewart, William Hazlitt, Esq. Major Rennell, &c. &c.

In the press, *Roxobel*. By Mrs. Sherwood. In 3 Vols.

The London Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg, have now in the press, a new Edition of the Four Leading Doctrines of the New Jerusalem Church, viz. The Doctrine of the Lord ; the Doctrine of the Sacred Scriptures ; the Doctrine of Faith, and the Doctrine of Life.

In the press, an Examination of the English System of Balancing Books, by E. T. Jones, styling himself Professor of the Science of Perfect Book-keeping. Exemplified in a Ledger wherein every entry is *wrong* posted, and which is proved by his System to be perfectly correct. By a Practical Book-keeper.

Early in January next will appear an entirely New Edition, carefully revised and corrected by the Author, of "An Original Essay on the Immateriality and Immortality of the Human Soul ; founded solely on Physical and Rational Principles." By S. Drew. 1 Vol. 8vo., with a highly finished Portrait.

Mr. Rowbotham, of the Academy, Walworth, has in the press, "A Course of Lessons in French Literature," on the plan of his "German Lessons."

Preparing for publication, An Analysis of Archbishop Secker's Lectures on the Church Catechism, arranged as a Course of Sermons preparatory to Confirmation, by the Rev. Richard Lee, B.A., Vicar of Aslackby, and Curate of Walcot, Lincolnshire.

On the 1st of January 1831, will be published the Sixth Part, containing all the Numbers issued in 1830, of the Botanic Garden, by B. Maund, F.L.S. The Third Volume, containing Parts V. and VI., will be ready for delivery at the same time.

Professor Macculloch is preparing for publication, a Theoretical and Practical Dictionary of Commerce and Navigation, in 1 large 8vo. Volume.

In a few days will be published, Hints illustrative of the Duty of Dissent. By a Congregational Nonconformist.

Preparing for publication, Twenty-nine Original Psalm Tunes, in Four Parts, with figured Basses, and an Accompaniment for the Organ or Piano-forte. By J. I. Cobbin.

Mr. Klattovski has nearly ready for publication, in 2 Vols. 12mo., a German Manual for Self Tuition. The object of this Work is to enable the Student to acquire a knowledge of Words without recurrence to a Dictionary, as well as the Principles and Construction of the German Language through the medium of a Literal and Analy-

tical Translation, in English and French, of Seventy-two entire Compositions of the most eminent German Authors.

The Life and Death of Lord Edward Fitzgerald, by Thomas Moore, Esq., is nearly ready for publication, in 1 Vol. small 8vo., with a Portrait.

Shortly will be published, the Persecutions of the Nonconformists, contrasted with the Liberties of the present Dissenters, with Remarks. Published on account of the Repeal of the Corporation and Test Acts. By John Holloway.

In the press, An Inquiry into the Proofs, Nature, and Extent of Inspiration, and into the Authority of Scripture. By the Rev. Samuel Hinds, A.M., &c.

ART. XII. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Letters and Journals of Lord Byron: with Notices of his Life. By Thomas Moore. 2 vols. 4to. Vol. II. 2l. 2s.

FINE ARTS.

A Portrait of Our Lord and Saviour Jesus Christ. Copied from an Ancient Picture in worsted thread, in the possession of the Publisher. 5s. Proofs 7s. 6d.

MISCELLANEOUS.

The Temple of Melekartha. 3 vols. post 8vo. 1l. 7s.

Modern Fanaticism Unveiled. 12mo. 5s. 6d.

Pen Tamar; or the History of an Old Maid. By the late Mrs. H. M. Bowdler. post 8vo.

THEOLOGY.

Dissent and the Church of England; or a Defence of the Principles of Nonconformity contained in "The Church Member's Guide," in reply to a pamphlet entitled "The Church of England and Dissent." By John Angell James. 8vo. 2s.

Sermons on the Principal Festivals and Holydays of the Church. By the Rev.

Arthur T. Russell, B.C.L. of St. John's College, Cambridge. 12mo. 4s.

A Help to the Private and Domestic Reading of the Holy Scriptures. By J. Leifchild. Second Edition, considerably enlarged. 12mo. 4s. 6d.

The Pillar of Divine Truth Immovably fixed on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone: shewn by the Genuineness, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The whole of the Arguments and Illustrations from the pages of the Comprehensive Bible. By the Editor of that Work. 8vo. 6s.

Sermons by James Parsons, York, 8vo. 12s.

The Irish Pulpit: a Collection of Original Sermons by Clergymen of the established Church of Ireland. Second Series. 8vo. 10s. 6d.

A Comparative View of the English and Scottish Dissenters. By the Rev. Adam Thomson, A.M. Coldstream. 12mo. 4s. 6d.

ERRATUM in the present Number. At page 9, line 16, for "Mr. Erskine" read "Mr. Douglas."